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SCRIPTURE QUESTIONS

DESIGNED PRINCIPALLY

FOR

ADULT BIBLE CLASSES.



DEUTERONOMY—ESTHER.

BY GEORGE BUSH.

CINCINNATI:

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DEUTERONOMY.

What is the title of the fifth book of Moses, and what does it imply? N. B. The term *Deuteronomy* is taken from the Septuagint, and signifies *Second Law, or a repetition of the Law*, from the fact, that it contains a recapitulation of the principal laws in the foregoing books, accompanied with the most animated exhortations and solemn warnings to the people. Viewed as the conclusion of the whole Pentateuch, it may properly be compared to the *application* or *practical improvement* of a Sermon, for which it furnishes a model of unparalleled excellence.

At what time were the various instructions, precepts, counsels, &c. of this book delivered to the people? Ans. In the two last months of Moses' life, and of the fortieth year of their wanderings. They are to be regarded therefore as his dying charge to the nation of Israel.

CHAPTER I.

Where and when were the words of this book delivered to the children of Israel? N. B. As Jordan and the plain here spoken of were at a great distance from the Red Sea, and as the word *Sea* is not in the original, it is probable this term, instead of *Red Sea* should be rendered *Zuph* or *Suph*, being in all likelihood the same place with that mentioned Num. 21. 14.

From what period in their history does Moses begin his narrative?

What command came to the congregation at that time, and by what motive was it enforced? v. 6—8

How long had they then remained at Mount Horeb? Comp. Ex. 19. 1. and Num. 10. 11.

What plan did Moses adopt in order to diminish his cares?

Does the account of this matter as here related, differ in any respect from that given Ex. ch. 18? N. B. Nothing is said in the former place *respecting the part which the people took* in the choice of these officers. From what Moses here says of it, it appears to have been very similar to the transaction recorded Acts 6. 3—6. and probably to that also mentioned Acts 14. 23.

What charges does Moses say he gave to these officers?

What does he say of their journey after leaving Horeb?

Whither did they then come, and what does he relate as having occurred there?

How does the statement of facts comport with the account previously given? See Num. 13.

How does Moses here characterise their conduct in that transaction? v. 32.

CHAPTER II.

Whither did they then take their journey?

What command did the people receive relative to passing through the coasts of Esau, or the land of Edom, and what were the reasons given for it?

What orders were given respecting the Moabites and Ammonites, and why?

Whose descendants were the Moabites and Ammonites? Gen. 19. 37, 38.

How long a period elapsed from their leaving Kadesh-Barnea till they crossed the brook of Zered, and what happened to that generation in the meantime?

What commission was given them in respect to the country of Sihon, what were the circumstances connected with that affair, and what the final result?

Were the Amorites dealt with thus severely *merely* for opposing in a hostile manner the march of the Israelites? Gen. 15. 16.

CHAPTER III.

Whither did they next proceed, and whom did they encounter and overcome?

What remarkable relic of Og was preserved?

What disposal was made of the conquered countries?

What did Moses say to Joshua at that time, and what prayer did he make for himself?

What answer did he receive?

CHAPTER IV.

What exhortations does Moses give the people, and by what considerations does he enforce them?

What reason was given by him to dissuade them from idolatry? v. 15.

What threatening did he denounce against them in case of disobedience? v. 25. 26.

What motives does he set before them which could not apply to any other people? v. 32—41.

How many cities did Moses appropriate to a particular purpose on the East of Jordan, and what was that purpose?

CHAPTER V.--VII.

What is the principal subject of the fifth chapter?

What of the sixth?

What great truth is taught in ch. 6. v. 4?

What is the consequent duty derived from it?
v. 5.

What charge is given relative to their children?
v. 7.

By what methods were they required to keep in mind the wonderful works of God in their behalf?

What did Moses charge them relative to their conduct when they should have entered the promised land?

What orders were given them as to their treatment of the Canaanitish nations? ch. 7. 1—6.

What threatenings and promises were connected with this charge? v. 8—17.

By what considerations were they to encourage themselves against their enemies when tempted to despond? v. 18—26.

CHAPTER VIII

For what purpose does Moses say the Lord had made them to wander forty years in the wilderness? v. 1—5.

What was the practical duty to be deduced from this severe discipline? v. 6.

What description is given of the good land to which they were to be brought?

What cautions are given them in connection with their cheering prospects? v. 11—20.

CHAPTER IX.—XI.

What assurance is given the people in the first part of this chapter? v. 1—3.

What erroneous opinions does Moses strive to guard them against? v. 4, 6.

What humbling considerations does he then set before them? v. 7, 29.

What practical improvement does he suggest of the various incidents above-mentioned? ch. 10, 12—22.

In what manner was the blessing and the curse to be set before them when they should have arrived in the land of Canaan? ch. 11, 26—32.

Was this accordingly done? Josh. 8, 32—35.

CHAPTER XII.--XIV.

How were they to dispose of the monuments of idolatry which they should find among the Canaanites?

Where were their own religious rites to be performed? v. 5, 6.

Was there any exception to this rule allowed? v. 15, 16.

What charge was given them respecting the Levite?

How is this command to be observed at the present day? 1 Cor. 9. 10—14.

What was to be done with enticers to idolatry? v. 42—18.

In what respects were the children of Israel to be distinguished from other people? ch. 14. 3, 22.

What was required of them provided they did not eat the tithes of their increase before the Lord? v. 24—27.

How were they to dispose of it every third year? v. 28, 29.

CHAPTER XVI.--XVII.

What provision was made for poor debtors, and what habitual disposition were they required to exercise towards their poor brethren? v. 1—11.

Does Christianity breathe the same spirit?
James 2. 15, 16.

What command was given relative to Hebrew servants? v. 12—15.

What if they chose to remain? v. 16—18.

What was to be done with the male firstlings of cattle? v. 19—23.

What were the three annual feasts at each of which the people were required to assemble at the appointed place? ch. 16. 1—7.

What magistrates were to be appointed in all the gates of the people, throughout their tribes, and what were to be their duties? v. 18—20.

What punishment was to be inflicted upon individual idolaters? ch. 17. 2—7.

What was to be done in difficult cases of judgment? v. 8. 9.

How were those to be dealt with who refused to abide by the decision? v. 10—13.

What new kind of Ruler does Moses intimate would be appointed after they should be settled in the land of Promise? v. 16.

By what rules was the choice to be regulated, and what duties were to be incumbent on him when chosen? v. 15—20.

CHAPTER XVIII.

What charge is given respecting the portions of the Priests and Levites? v. 1—8.

What command was given respecting witchcraft, charms, &c? v. 9—14.

What remarkable interdiction is to be found in this chapter, and to whom does it refer? v. 15—19. Acts 3. 20—26.

What was to be done with false prophets, and how were they to be known?

CHAPTER XIX.

What were the laws respecting ancient land marks? v. 14.

Is this precept elsewhere alluded to? Job. 24. 2. Prov. 22. 28.

What rule is given respecting witnesses in criminal cases? v. 15.

What was to be the punishment of false witnesses? v. 16—21.

CHAPTER XX.

What was to be the duty of the priests, when the people went out to battle? v. 1—4.

Whom might the officers permit to withdraw from an engagement? v. 5—9.

What proclamation was to be made to the cities to which they came? v. 10.

How were they to be treated if they accepted peace?

How if they refused it?

With what nations were they to make no terms at all, and why? v. 16—18.

What were they required to spare in a siege? v. 19, 20.

CHAPTER XXI.

What was to be done when one was found slain in the land, and the murderer unknown? v. 1—9.

Under what regulations was an Israelite permitted to marry a captive maid? v. 10—14.

Was the first born son to be disinherited because his mother was less beloved than another wife of his father? v. 15—17. N. B. This passage contains an implied *toleration* of Polygamy, although not a *sanction* of it.

What was to be done with a rebellious son? v. 18—21.

What law was given as to malefactors, who were hung? v. 22, 23.

CHAPTER XXIV.

Is the precept here given concerning divorce to be understood as a *command*, or as a *permission*? Mat. 19. 7, 8.

What are the only proper grounds of a divorce? Mat. 19. 9. 1 Cor. 7. 15.

What privilege was granted to men during the first year of their marriage? v. 5.

What punishment was to be inflicted upon the man-stealer?

Is this a crime practised at the present day, and one condemned in the New Testament? 1 Tim. 1. 10.

What law was given respecting the wages of servants? v. 14. 15.

What rule were they to observe when gathering their harvest or vintage? v. 19—22.

In what instance do we find this precept acted upon? Ruth 2. 2, 3.

CHAPTER XXV.

How many stripes might be inflicted on a malefactor?

What appears to have been the number actually bestowed in ordinary cases? 2 Cor. 11. 24, 25. N. B. They probably abated one in order to make sure of not exceeding the forty.

What was commanded in respect to the widow of a man who died childless?

What if the brother refused to comply?

What command was given to the people as to the nation of the Amalekites, and what the reason of it?

CHAPTER XXVI.

In what manner were the people required to make their thankful acknowledgements at the presenting of the first fruits?

Does this precept afford any argument in favor of men's making a formal and public profession of religion, when they have obtained hope of having experienced spiritual deliverance? Is. 44. 5.

What is the substance of the covenant entered into between God and Israel? v. 16—19.

Should something of this nature be solemnly addressed to those who take the vows of the Most High upon them?

CHAPTER XXVII.

What were they required to do when they should have passed over Jordan in order to perpetuate these laws? v. 1—10.

Which of the tribes were to stand upon Gerizim, and for what purpose? N. B. The tribes appointed to bless were descended from Leah and Rachel, the free-women, to whom the promise of blessing more especially belonged.

Which of them upon Mount Ebal, and for what purpose?

Against what kind of sins are the curses more directly pointed? Ans. Secret sins; the commission of which might escape detection by the magistrates or others. These awful denunciations would teach transgressors, that though their crimes might elude the discovery of their fellow men, yet they could not escape the eye of God, and therefore they were not to promise themselves impunity.

How were the people on their part to ratify these sentences?

What is the import of the word *Amen*? Ans. *Verily—So be it—So shall it be.*

CHAPTER XXVIII.--XXX.

In what respects would the people be blessed provided they continued obedient? v. 1—14.

How would they be cursed on supposition of a contrary course? v. 15—68.

Of what does Moses remind the people in ch. 29. 1—9, and for what purpose? v. 10—13.

Recite the last verse of ch. 29.

What gracious promises succeed the awful threatenings denounced in this connection? ch. 30. 1—11.

In what manner does Moses solemnly conclude his exhortations in ch. 30? v. 15—20.

CHAPTER XXXI.

In what manner does Moses encourage the people and Joshua?

To whom did he deliver the law, and with what instructions?

What command did the Lord give Moses towards the end of his days, and what prediction did he utter to him?

What was Moses commanded to write, and what purpose was to be answered by it? v. 19—22.

What charge did he give to Joshua?

What to the Levites? v. 25—30.

CHAPTER XXXIV.

To the top of what mountain did Moses ascend, and what did the Lord there shew to him, and say to him?

Where did Moses die, and where was he buried?

Was his sepulchre ever afterwards found?

What was the probable reason of this concealment? 2 Kings 18. 4.

Was the ministration of angels probably employed in the burial of Moses? Jude v. 9.

How old was Moses when he died, and what is said of his natural powers at the day of his death?

Was this chapter probably annexed, by some other hand to the writings of Moses? N. B. It is supposed to have been written either by Joshua, Samuel, or Ezra.

How long did the people mourn for Moses?

Who succeeded him in office, and how was he endowed for that purpose?

What is the general character given of Moses?

What were the principal points in which Moses bore a typical resemblance to Christ? N. B. 1. As Moses was the instrument of delivering the people of God from temporal bondage in Egypt, so doth Christ redeem his people from spiritual thralldom. 2. As Moses stood between God and the people in the giving of the Law, so is Christ the great Mediator between God and his people in the Covenant of grace. 3. As Moses was faithful in all God's house, so is Christ in all things pertaining to the Church. 4. As Moses was a distinguished Prophet and Teacher in Israel, so is Christ pre-eminently the great Prophet and Teacher of his people.

JOSHUA.

How do the books upon which we now enter, extending to the book of Job, differ from the preceding ones, and from the remaining writings of the Old Testament? Ans. They are chiefly *historical*, whereas those of Moses are termed *the law*, and the others *the prophets*.

Does the history contained in them go back to a remoter period of antiquity than that of any authentic profane writer? N. B. Although ancient historians have some broken and fabulous traditions extending back to this period, yet Herodotus, who is called the Father of History, lived about one thousand years after the date of this book.

Why is this called the book of Joshua? N. B. From Joshua and his deeds being the principal subject of it, and himself perhaps the writer.

What internal evidence does it contain of having been written by Joshua? See ch. 5. 1—6. 25.—24. 26.

What are its general contents? Ans. The entrance of the children of Israel into the land of Canaan—the conquest of Canaan—the distribution of the country among the several tribes—the establishment of religion—and the death of Joshua.

How long a period of time does it embrace?

N. B. It is supposed to cover the space of about seventeen years; from the death of Moses to that of Joshua.

Is this book referred to and quoted by subsequent inspired writers so as to prove it entitled to a place in the canon? Heb. 13. 5. James 2. 25. Heb. 11. 30, 31.

CHAPTER I.

What command and promise came to Joshua after the death of Moses?

What was typically taught by the death of Moses and the succession of Joshua, before the people had actually entered the land of promise? Gal. 3. 24. John 1. 17.

Where was the river Jordan situated, and for what did it afterwards become remarkable? Mat. 3. 6, 13.

What special charges, instructions, and encouragements, did the Lord give to Joshua? v. 6—9.

What did Joshua do in pursuance of these orders?

Had the manna at this time ceased to fall? ch. 5. 11, 12.

Was this command probably before or after the return of the spies? ch. 2. 22. N. B. The spies were no doubt sent during the thirty days' mourning for Moses.

What did he say to the Reubenites, Gadites, and half tribe of Manasseh?

What answer did the body of the people, through their elders, make to Joshua?

Are we to swear allegiance to the captain of our salvation?

CHAPTER II.

What method did Joshua adopt to obtain information respecting the city of Jericho?

Relate the circumstances and success of their expedition?

Is Rahab's *present*, or her *former* character indicated by the epithet applied to her?

Is her conduct in this affair especially commended in the New Testament? Heb. 11. 31, James 2. 25.

In what sense is she said to have been "justified by her works?" N. B. The Apostle represents the justification of Rahab and Abraham in the same light, viz. that by their *works* or *practical conduct* in trying circumstances, they each of them clearly evinced before men the existence of that principle of faith by which they were justified before God. Their obedience made good their claims to the character of believers.

What is to be thought of her answer to the king's messengers? N. B. What she said to them might, for ought we know, have been

true of some other persons. But if meant of the spies, it may perhaps be in some measure excused on the ground, that deceptions and stratagems of war, practised upon enemies and persecutors are not absolutely forbidden in the Scriptures; and if there was no other conceivable way by which she could save them, *or act according to her faith*, it is proper to put the most charitable construction upon her conduct which it will admit of, though by no means to be adduced as an example in ordinary cases. See cases somewhat similar, 2 Sam. 16. 18, 19.—17. 20. 2 Kings 6 19.

How does Rahab's name stand elsewhere honorably distinguished in the Scripture. Matthew 1. 5.

What did she say to the spies after the pursuers were gone, and what recompense did she demand for her services?

Was her anxiety for her relatives a fruit of true grace? Rom. 10. 1.

What assurance did the men give her, and how was their escape effected?

What directions did she give them, and what did they require of her in order to the fulfilment of their promise?

What further evidence did she immediately give of her faith? v. 21.

What is said respecting the return of the spies and what report did they make to Joshua?

Was this league with a Canaanitish woman contrary to the precept in Deut. 7. 2? N.

B. This command was to be observed as a *general rule*, but subsequent facts shew that it might on particular occasions be dispensed with.

CHAPTER III.

Whither did they remove from Shittim, and how long did they lodge there? v. 5.

What orders did the officers give the people after the expiration of the three days mentioned above, ch. 1. 10, 11?

How far distant from the ark were the people required to march, and for what reason?

What commands did Joshua give to the People and to the Priests?

What did the Lord now say to Joshua?

Did the Lord Jesus, the antitype of Joshua, begin also to be magnified at the river Jordan and near or at this very place? John 1. 28.

N. B. Bethabara, the place where John baptised, and where Christ himself probably submitted to that ordinance, signifies *house of passage*, and is thought by many to have received its name from the passage of the Israelites under Joshua.

What did Joshua say to the people previous to their entering the river? v. 9—11.

For what purpose were the twelve men selected one of each tribe? ch. 4. 3.

What prophetic information does he give to the people? v. 13. N. B. It does not appear

that they had as yet been informed how they were to cross the river; but being strong in faith they staggered not at seeming impossibilities.

What was the condition of the river at this season?

Relate the circumstances of their passage?

Where were the priests stationed with the ark while the people passed over?

Of what is this passage over Jordan typical?
Jer. 12. 5.

What gives support to the dying believer in making this passage?

Have we any striking allusion to this event in the Psalms? Ps. 114.

CHAPTER IV.

What command did the Lord give to Joshua when the people were all passed over, and what did he do in compliance with it?

What was the design of this step?

Who are said in the 8th v. to have executed this order, and why is it attributed to them?

N. B. This is one of the numerous instances occurring in Scripture, in which a company or multitude are said to do that which is done by their constituted agents—a principle of great importance when considered in relation to ecclesiastical proceedings.

Was there more than one heap of stones erected on this occasion?

Who came last out of the river, and who marched in front?

Was this according to a prior understanding? How did the people henceforward regard Joshua?

Did the Priests wait for a special command before they came up out of the river?

What followed immediately upon their emerging?

At what time was this passage made; how long after they left Egypt; and where did they encamp? N. B. It was forty years lacking five days after the departure from Egypt; the remaining days being necessary to preparation for the Passover.

Is it intimated that these stones were to remain for a long period where they are placed? N. B. As John is supposed to have baptised at this place, it is not improbable that he might have alluded to this heap when he said; "God is able, *of these stones*, to raise up children to Abraham."

CHAPTER V.

How were the Canaanites affected by the news of Israel's arrival on their coasts?

Of what prophecy was this a fulfilment? Ex. 15. 14—17.

What was Joshua commanded to do, and what was the occasion of it? N. B. The omission in this case was probably with the divine connivance, as the people knew not the precise times when they were to march, and a removal immediately after the operation, might have been dangerous to tender infants. Moreover, as one design of this rite was to *distinguish* the Israelites from all other people, it was not so necessary to be administered while they were secluded from the world for forty years in the wilderness. This case however is not to be pleaded as authorising the neglect or postponement of any divine ordinance in common circumstances.

How long did they abide in their camp?

What is meant by "rolling away the reproach of Egypt?" N. B. By their being brought in triumph to the promised land, and put in possession of the covenanted blessings stipulated to the seed of Abraham, of which circumcision was the seal on their part, the reproach or disgrace of their Egyptian bondage was rolled away, and therefore the place was called Gilgal, which signifies *rolling*.

At what time did the people keep the passover; when did the manna cease; and what did they eat instead of it?

What miraculous appearance was made to Joshua near Jericho?

How did he accost him, and what answer did he receive? N. B. Joshua's ready challenge

to the stranger evinced both his great courage, and his concern for the people. "So heartily is he embarked in Israel's interests, that none shall stand by him with the face of a man, but he will know whether he be a friend or a foe." HENRY.

What honours did Joshua pay to him, and whom does this fact shew him to have been? ch. 6. 2.

Why did he probably assume that appearance? N. B. His appearance as an *armed man* was a virtual sanction of the war in which Joshua was engaged, and a pledge that He would be with him and bless him in carrying it on.

What peculiar titles are given to Christ probably in reference to this event? Heb. 2. 10. Is. 55. 4.

CHAPTER VI.

What was the condition of Jericho at this time? What did the Lord, whose appearance is related in the foregoing chapter, now say to Joshua? v. 2—5.

What did Joshua and the people do in pursuance of these orders? v. 6—9.

Were the people required to march in perfect silence? v. 10.

In what order did the Priests, armed men, &c. move forward?

What did Joshua say to the people at the seventh circuit on the seventh day? N. B. As it does not appear that the people were informed how they were to cross the Jordan till they came to the river's bank, so on this occasion Joshua forbore to tell them how they were to become masters of the city, till they had compassed it six times. Their implicit obedience therefore strikingly evinced their faith; which is commended by the Apostle, Heb. 11. 30.

What did he say concerning the city and its inhabitants, and what charges did he give them as to the disposal of the spoil?

What came to pass when the people shouted, and what did they do hereupon?

What was done for Rahab and her family?

Of what was this typical?

How did Joshua adjure the people at that time?

What similar instance of the imposition of an oath may be given? 1 Sam. 14. 24.

Did this prophetic curse afterwards come to pass, and upon whom? 1 Kings 16. 34. N. B. The denunciation here mentioned did not extend to the future *inhabitants* of the city, but to him only who should attempt to rebuild it. For it was inhabited in the times of Elijah and Elisha, and also of Christ.

What is said of the celebrity which Joshua acquired in these transactions?

CHAPTER VII.

By what means was the anger of God against the whole congregation incurred?

On what occasion did the divine displeasure manifest itself? v. 2—5.

What did the Elders and Joshua do in these circumstances?

What pleas did Joshua make in his prayer?

What answer did he obtain from God, as to the cause of the disaster, and what was he required to do? v. 10—15.

Why does the Lord say "*Israel* hath sinned," when it was the offence of one man? 1Cor.5.6.

How did Joshua proceed in obedience to the divine command?

What was the tribe, family &c. of the offender, and how were they designated? Ans. Probably by lot, the issues of which were determined by a special interposition of Providence, according to Prov. 16. 33.

What did Joshua say to him, and what was his confession?

How does James speak of the process of successful temptation? James 14, 15.

How did Joshua ascertain the truth of his words, and what was done with the articles?

What did they then do in executing the punishment on Achan?

What did Joshua say to him, and by what means was he put to death?

Were his family slain with him? ch. 22, 20
 N. B. Possibly they might have been accessory to the crime; at any rate, no injustice was done them; and the example would point out the exceeding enormity of the crime in the most affecting and alarming manner.

How was the affair commemorated, what was the effect of it, and what name was the place designated by? N. B. Achor signifies *trouble*; and Achan himself in the subsequent history, 1 Chron. 2, 7, is called *Achar*.

What allusion do we elsewhere find to this place, and how is it to be understood? Hos. 2, 15. N. B. By the "valley of Achor for a door of hope," may be meant, that as the children of Israel at their first entrance upon the promised land experienced in this valley *troublesome* beginnings, which ended happily, so those to whom the Prophet spake might take that circumstance as a pledge that their present afflictions should be succeeded by the most signal mercies.

What important practical lesson is taught by this whole narrative? Ans. That it is dangerous tampering with temptation—that our sins will sooner or later find us out—that condign punishment will inevitably overtake the guilty—that the transgressions of one or a few may subject a whole community to heavy judgments—and that when the divine favor is once forfeited by presumptuous sin it is with extreme difficulty recovered.

CHAPTER VIII.

How was Joshua encouraged and what was he instructed by God to do?

In what respects was the capture of the city to differ from that of Jericho?

Is it to be inferred from this that stratagems of war are lawful? N. B. They are undoubtedly as lawful as war itself is.

Why were so many men employed in this expedition? N. B. From the ease with which Jericho had fallen into their hands, Joshua and the people were perhaps too sure of uninterrupted success. They were here taught that their utmost efforts were necessary, and the whole force of Israel was to be brought into the field against their enemies.

How many of the enemy fell that day?

What was done with the spoil, and what with the king of Ai?

What did Joshua do on Mount Ebal, and in obedience to what command? Deut. 27. 4—6.

CHAPTER IX.

What measures did the Canaanitish Kings enter into to withstand Joshua?

What people excepted themselves from this alliance, and what plan did they adopt to effect their preservation? v. 3—6.

Was this a powerful people? ch. 10. 2.

- By what other name were the Gibeonites called? ch. 11. 19.
- What did the men of Israel say to them?
- What answer did they give to Joshua, when asked where they came from? v. 9—13.
- What did the Israelites do to satisfy themselves of the truth of this statement, and what was the result? v. 14, 15.
- What was there that was highly sinful in their conduct on this occasion? v. 14. Prov. 3. 6.
- How long was it before they came to their cities, and discovered the imposition that had been practised upon them?
- What appears to have been the ground of the congregation's murmuring against the princes.
- What did the princes answer them, and to what were the Gibeonites condemned for their treachery?
- Is the violation of treaties pointedly forbidden in the Scriptures? Rom. 1. 31. 1 Tim. 1. 9, 10. 2 Tim. 3. 3.
- What did Joshua say to them, and how did they answer him?
- What name were they subsequently called by, and what does it signify? 1 Chron. 9. 2. N. B. Nethinim signifies "*the given.*"
- What remark of our Saviour is illustrated by this conduct of the Gibeonites? Luke 10. 8.
- May their conduct on this occasion be proposed in any respect as a pattern to sinful men? Ps. 2. 12. Luke 14. 32.

CHAPTER X.

Where did Adoni-bezek reign, and what does his name imply? N. B. The name signifies *Lord of righteousness*; and as he reigned at Salem or Jerusalem, it is thought probable that he might have been a descendant of Melchizedek, as the names are of similar import.

How was he affected by the conquests of Israel, and the Gibeonite's league with them, and what politic measures did he take? v. 1—4.

Did the four Kings come into the project, and what did they do in consequence?

What conduct similar to this is sometimes to be seen in spiritual things? John 15. 18, 19.

What course was taken by the men of Gibeon in their extremity?

Did Joshua comply, and how was he encouraged?

At what time did he pass up from Gilgal, and what was the result of his attack?

In what miraculous manner did the Lord fight against them?

What other stupenduous miracle was wrought at this time at the command of Joshua?

How does the fact here recorded agree with the modern system of astronomy? N. B. It is according to the general analogy of Scripture to speak of things as they *appear* to be, rather than as they *actually are*.

What opportunity was afforded to the Israelites by this interposition? v. 13.

Did this day become famous afterwards, and how was it commemorated? N. B. The *Book of Jasher* is supposed to have been a collection of records or poems concerning the chief events of the wars of Israel, which has long since perished.

What is stated in the 15th verse? N. B. As this verse is precisely the same with the last in this chapter, it has probably been misplaced and inserted here by the error of ancient transcribers; for it is scarcely credible that Joshua should have broken off in the midst of a victory, before apprehending the Kings, and returned twenty or thirty miles to the camp.

What became of the five Kings, and the rest of the enemy?

What did Joshua order to be done with them?

What was the fate of Makkedah?

What other places were successively destroyed?

Where were Joshua's head-quarters to which he returned after these victories?

CHAPTER XI.

What measure did the remaining Kings of Canaan adopt in view of the inroads and conquests of the Israelites?

Which was the head of all these Kingdoms?
v. 10.

What is said of the number of their forces? N. B. Josephus tells us it was between two and three hundred thousand.

Where did this hostile army pitch?

How did the Lord encourage Joshua, and what did he bid him do with the horses and chariots?

What was probably the reason of this command? N. B. The Israelites might have been tempted to appropriate the horses and chariots to their own use in carrying on the war; but as God designed that their victories should be achieved in another manner, they were ordered to disable the one, and burn up the other. See Hos. 2. 7.

In what manner did Joshua fall upon them, and what was the result?

What passage in the Psalms is strikingly applicable to this event? Ps. 33. 16, 17.

What city did Joshua destroy after turning back, and what is said of the entireness of the destruction?

What did he do with the capital cities of all the Kings, and why?

What was done with the cities which "stood still in their strength," or surrendered before their fortifications were destroyed?

What territories did Joshua become possessed of, and how long did he continue the war with these Kings? N. B. The time occupied, as computed from the age of Caleb, ch.

14, 7, 10, is supposed to have been between six and seven years.

What was the only city that made peace with Joshua, and why did not others follow this example?

What nation did Joshua cut off from the mountains, and why is special mention made of it here? Num. 13. 33.

Were any of them left and where did they reside?

What celebrated individual subsequently sprung from this stock? 1 Sam. 17. 5.

What disposal did Joshua make of the conquered country?

CHAPTER XII--XVII.

What did the Lord say to Joshua when he was old and stricken in years? ch. 13. 1.

What was to be the inheritance of the tribe of Levi? ch. 13. 14.

How was the number of the twelve tribes, according to the number of the sons of Israel, complete without including that of Levi? ch. 14. 4.

What did Caleb say to Joshua when they were assembled in Gilgal, and what demand did he make?

Did he obtain his request, and what was the previous name of his inheritance?

- What enemies did he drive from them?
 What alluring offer did he hold out?
 Who obtained the prize, and what did he gain in addition? ch. 15. 18—20.
- What nation could not he drive out, and why? ch. 15. 63. Judg. 2. 21. N. B. As the expulsion of these devoted nations is no doubt emblematic of the extermination of the sins of believers, the Jebusites which still clung around the sacred city of Jerusalem, the seat of worship may not unfitly represent those inward corruptions or heart sins, which are the last to be subdued by the spirit of grace?
- What provision had the Lord made for the daughters of Zelophehad, and what was the success of the claim which they now presented? ch. 17. 3, 4. Num. 27. 7.
- What was the plea of the children of Joseph, and what answer did they obtain? ch. 17. 14—18.

CHAPTER XVIII--XXI.

- Where was the Tabernacle set up after being removed from Gilgal? N. B. Shiloh was no doubt selected from its central position. The name is the same with that by which Jacob predicted the Messiah. Gen. 49. 10.
- How long did it remain at this place, and on what occasion was it removed? See 1 Sam.

4. N. B. The whole time was between three and four hundred years.

How many tribes remained to be provided with inheritances at this time, and what measure did Joshua propose for completing the distribution.

Was it done accordingly?

Why was the inheritance of Simeon taken out of that of Judah? ch. 19. 9.

Was this in fulfilment of prophecy? Gen. 49.

7. N. B. Simeon and Levi were to be scattered among the tribes for their treachery and cruelty towards the Shechemites.

What command did the Lord give to Joshua respecting the appointment of certain cities? ch. 28. 1.

What directions are given relative to the manner in which these cities were to be made use of? v. 3—6.

How long was the manslayer to abide in the city?

What request did the heads of the Levites bring to Joshua and Eleazer, and on what was it founded? ch. 21. 2. Num. 35. 2—8.

Did they comply, and how many cities were assigned? v. 41. N. B. This is a larger number than appears to have fallen to any of the other tribes, except Judah, though Levi was one of the least among them. The reason probably was that the Levites dwelt *only* in cities, whereas the other tribes were not thus confined, but were dispersed at large over the country.

How is the faithfulness of God in fulfilling his promises acknowledged? ch. 21. 43—45.

CHAPTER XXII.

With what words did Joshua dismiss Reuben, Gad, and Manasseh? v. 1—6.

With what booty did they return home?

What did they do when they came to the borders of Jordan?

How were the rest of the people affected, when they heard of this affair, and what occasioned their indignation? Deut. 12. 13, 14.

What did they do under these circumstances?

How did these messengers remonstrate with the three tribes? v. 16—20.

What did they say in vindication of themselves? v. 21—29.

Were Phineas and the heads of the congregation satisfied with this explanation, and what did they answer?

How was their report of the affair received by the whole body of the people?

What did they call the altar, and why?

CHAPTER XXIII--IV.

What is Joshua said to have done after he had become advanced in years?

By what motives does he exhort them to be steadfast in God's service?

Against what does he solemnly warn them, and with what sanctions? v. 11—16.

Where did he convene the Elders a second time, in order to enforce upon them his final admonitions? ch. 24. 1.

Does his conduct in this respect resemble that of Moses in the closing part of his life?

What historical facts does he recite introductory to his exhortations? v. 2—13.

To what duties does he endeavor to urge the people, and what does he say of his own resolution? v. 14, 15.

What do the people answer him? v. 16—18.

What was Joshua's reply, and what did he intend by it? N. B. His design was by no means to deter them from those solemn engagements, but by exhibiting the holy and sin-avenging character of the God with whom they had to do, to impress their minds as deeply as possible with the real nature of their vows, and with the fearful consequences of disobedience and apostacy. Their professed zeal and forwardness gave him peculiar advantages for this purpose, of which he wisely avails himself.

What did he say to them when the people still professed their determination to persevere in obedience? v. 22, 23.

By what solemn act were these exhortations and stipulations concluded and ratified? v. 25.

How was the affair recorded?

At what age did Joshua die, and where was he buried?

What was the character of that generation of the children of Israel compared with others before and after them? N. B. Probably the best on the whole of any during the whole period of their history.

What did they do with the bones of Joseph?

Where was Eleazer buried?

JUDGES.

Why is this book so called? Ans. From its containing the history of the several Judges, or occasional Deliverers, whom God raised up from time to time to rescue, reform, and govern his people during the period that elapsed from the death of Joshua to that of Samson.

By whom is it supposed to have been written?

Ans. By Samuel, the last of the Judges. ch. 17. 6.

Of how many principal parts does it consist?

Ans. Of two; the first extending from ch. I. to XVI; the second from ch. XVI. to the end of the book, and containing the history of certain detached events which properly belong to the first part, but in order to pre-

serve the narrative unbroken, not inserted in their appropriate place.

How long a period of time is embraced in the history? Ans. About three hundred years, which brings the sacred story down very near or quite to the priesthood of Eli.

Is this book quoted or referred to in the New Testament? Acts 13, 20. Heb. 11, 32.

CHAPTER I.

What is the general scope of the two first chapters of this book? Ans. To shew how grossly the children of Israel failed, after the death of Joshua, to carry on the work of expelling the remaining natives of Canaan.

Did Joshua, like Moses, leave a successor?

What came to pass after his death?

How was this enquiry probably made? Num. 27, 21.

What answer did they obtain?

Why was the precedency assigned to Judah, rather than to any of the other tribes? Gen. 49, 8—10.

Whose aid did he solicit in this expedition, and on what terms?

Why did he apply to Simeon seeing his was the smallest of all the tribes? Josh. 19, 1.

What was their success, and where did they achieve a signal slaughter of the enemy?

N. B. It is probable that Caleb had command of the forces employed in this enterprise.

What king did they here encounter and overcome, and finally take prisoner, and how did they deal with him?

What confession did they extort from him?

Does the punishment of sinners often bear a striking analogy to their sins? **N. B.** Pharaoh, who ordered the Hebrew male children to be drowned, perished himself in the Red Sea. Nadab and Abihu, who sinned by strange fire, were consumed by a strange fire. Abimelech, son of Gideon, having slain his seventy brethren "on one stone," was finally killed himself by a stone falling upon his head. Many other instances of the same kind might be mentioned. If men will transgress in ways not expressly forbidden, they should know that God can take vengeance in modes not expressly threatened, for the stores of his wrath are inexhaustible.

Where did he die?

Had Jerusalem been taken before this, and by whom?

Against what territories of the Canaanites did Judah next advance?

What is said of Caleb, and is this account found elsewhere? Josh. 15. 16—19.

Does this appear to have been the time when he obtained full possession of his inheritance? v. 20.

Who were the Kenites, and what is here said of their removal? Num. 10. 29—32.

What place is meant by the “City of Palm Trees?” Deut. 34. 3.

What other places did Judah and Simeon obtain possession of?

Did the Philistines afterwards recover these cities, and prove a great annoyance to the Israelites? 1 Sam. 6. 17.

What inhabitants did Judah drive out, and what ones did he fail to expel, and why?

Was the *inability* here spoken of, of the moral kind, and therefore such as to render their conduct in this business highly criminal? Joshua 17. 18. Mat. 17. 19, 20. Deut. 7. 17—21.

What is said of the children of Benjamin?

What success had the house of Joseph in their attempts, and what circumstance is related v. 22—26?

When were the Jebusites finally dislodged from Jerusalem? 2 Sam. 5. 6—8.

What progress made Manasseh in the same work?

In what manner did the Israelites exercise their power over the Canaanites instead of utterly destroying them?

Was this contrary to the express command of Jehovah? Deut. 20. 16.

Are not the professed people of God in like manner, and with like consequences, often satisfied with a partial mastery over their

iusts, instead of aiming at the complete extirpation of them?

What is said of the tribes of Ephraim, Zebulun, Asher, and Naphtali?

Which of the tribes fared the worst in their struggles, and how were they assisted?

Did the encroachments of the Amorites and Philistines soon after compel the Danites to seek a possession in a distant part of the country? ch. 18.

What is the practical lesson to be gathered from this whole chapter? Ans. That all men professing godliness are to be assiduously employed in the spiritual warfare; in subduing and crucifying the evil propensities of their nature; in mortifying their remaining corruptions; and that it is at the peril of our peace, nay, of our souls, if we suspend this combat, or fail to practise all manner of self-denial.

CHAPTER II.

What remarkable visitant came up from Gilgal to where the people were assembled? N. B. It is probable that the nation were now convened at Shiloh, where the Tabernacle was stationed, but the name Bochim, or *the Weepers*, was given to the spot from the bitter penitent weepings, which took place among the people.

Why is the angel represented as coming up from Gilgal? Josh. 5. 9. 13, 14.

- What did he say to the people, and whom does his language prove him to have been?
- What impression did this rebuke make upon the people, and what did it prompt them to do?
- Ought divine admonition always to produce similar effects?
- Was this reformation lasting?
- What facts are mentioned v. 6—10, and with what design are they introduced here? Ans. To show the reason for the severe reproof just before given.
- What was the general character of the people of Israel during the days of Joshua, and of the Elders that survived him?
- What was Joshua's age when he died, and where was he buried?
- In what peculiar manner did the children of Israel do evil in the sight of the Lord? v. 11, 12.
- Of what are Baalim and Ashtaroth the names? N. B. These terms, the one masculine and the other feminine, appear to be employed as the general names of the Gods and Goddesses of the surrounding heathen nations.
- In what method did the Lord see fit to punish their idolatry? v. 14, 15.
- Did he, notwithstanding, interpose from time to time, for their deliverance, and how?
- By what was he moved to afford them relief? v. 18.
- Did they groan mainly under the burden of sin, or under that of affliction?

Did their deliverance restrain the people from their wickedness, or did they after a temporary amendment again relapse into idolatry and rebellion? v. 17—19.

What sentence was God at length provoked to pronounce against them? v. 20—22.

How do we find this feature of the Divine government expressed by the Prophet? Is. 66. 4.

Was the threatened purpose accordingly executed? N. B. From Hos. 2. 16, 17. it seems probable that the *idolatry* of the children of Israel did not altogether consist in formally denying the being, or renouncing the worship of the true God. It was rather *practical*, than *verbal*; and lay in a great measure *in the course of their conduct*, in backsliding from God, neglecting their duty, and falling in with the iniquities of the Canaanites. Thus viewed, their *idolatry* forms not merely a *type*, but a correct *specimen* of that into which the Lord's professed people in all ages are liable to fall, by relaxing the strictness of their walk, and becoming conformed to this present evil world.

CHAPTER III.

Specify some of the principal nations spared by God for the trial of Israel?

Was this a measure not only of retributive *justice*, but of *wisdom* also, and how?

Is it a result of the same infinite wisdom that the saints are sanctified in this world but in part? Gal. 6. 16—26.

Why are heresies permitted to spring up in the church? 1 Cor. 11. 19.

What was the consequence of the Israelites dwelling in the midst of these idolatrous nations? v. 6, 7.

To what king were they brought into subjection, and for how long a time?

To what had they recourse under their oppressions, and what deliverer did the Lord raise up in answer to their cries?

How was he enabled to overcome their enemies, and to judge the people, and how long a term of rest did he secure for them? N. B. It was not far from the time of Othniel that the events took place which are related in the three last chapters of this book, as Phineas, the son of Eleazer, and grandson of Aaron, was living when they occurred. ch. 20. 28.

Subsequent to this what kings and people did the Lord judicially suffer to prevail against Israel?

What nations did he draw into alliance with him, and of what city did they obtain possession?

For how long a period did the children of Israel serve Eglon?

Relate the circumstances to which their deliverance was owing? v. 15—26.

On what ground is the deed to be justified?

How did he follow up this bold stroke, and what was the result? v. 27—29.

What Judge succeeded Ehud, and what was the condition of the country in his days? ch. 5. 6. N. B. From the first verse of the next chapter it is conjectured that Ehud might have been alive at this time, though perhaps superannuated.

How many of the Philistines did he slay, and with what instrument? N. B. He might have been following his plough at the time these Philistines made their inroad upon the country, and under a divine impulse have been strengthened, like Samson afterwards, to withstand and slay them with the first weapon that came to hand.

CHAPTER IV.

Into whose hands did Israel next fall as a punishment for their continued transgressions? N. B. There was a particular nation of Canaanites dwelling in the Northern borders of the land who are here intended.

Who was Jabin's general, and what made his power so much to be dreaded?

How long were they oppressed by him?

Who judged Israel at that time, and where did she dwell?

What was her character as a ruler? ch. 5. 7.

In planning the deliverance of her people, for whom did she send, and what, in the name of the Lord, did she command and promise him? v. 6. 7. N. B. As Hazor and Harosheth lay within the tribe of Naphtali, near perhaps to the lot of Barak, he had probably distinguished himself on former occasions in some engagements with the forces of the oppressor.

By what means, and in what place was he to meet with the enemy, and what was it said should be the issue of the battle?

What reply did Barak make to Deborah, and what did she answer him?

Did her words imply that she herself would take the honor of the victory? v. 22.

Did he soon collect his quota of men?

Did not some from the other tribes come in and join them? ch. 5. 14—18.

What descendant of Moses' father-in-law dwelt at Kadesh at this time, and why is this circumstance mentioned here?

Where did Sisera draw together his forces?

How did Deborah animate Barak to the contest?

Did he accordingly quit his vantage ground on the mountain, and descend into the valley?

What was the result?

What was the fate of Sisera?

How did Barak become acquainted with it?

Was Jael probably prompted to this bold and hazardous deed by a divine impulse?

What was the subsequent state of the children of Israel?

CHAPTER V.

How was this victory celebrated, and what precedent was there for it? Ex. 15.

How does Deborah commence the song or ode?

What former displays of divine power and glory does she allude to and compare with that she is now celebrating?

What circumstances does she mention to shew the distress of the country, and to what does she attribute it?

What was the state of the people as to weapons of war, and to what was it probably owing? 1 Sam. 13. 19—22.

Towards whom are her warmest commendations and gratitude drawn forth, and whom does she specially call upon to utter the praises of the Most High? N. B. Riding upon white asses in those days, and among a people that made little use of horses, was a mark of honorable distinction. ch. 12. 14.

Which of the tribes are commended for their promptness in offering themselves? N. B. The import of v. 14, 15. seems to be—That the tribe of Ephraim, the root and origin of whose victories and greatness was in the conquest of Amalek under Joshua, followed that of Benjamin who took the lead among the volunteers—that the principal men of Machir

or Manasseh, the half tribe on the west of Jordan, came down to join the forces—that “out of Zebulun came those that *levied conscripts as if means of the numbering rod.*” (See note on Levit. 27. 32.)—and that the chief men of Issachar, the flower of the tribe, rallied themselves promptly under the standard of Deborah and Barak, and when he was sent down into the valley (ch. 4. 10.) they accompanied him with as much alacrity *as though all their feet had belonged to his body*, which is the true meaning of the clause—“he was sent on foot into the valley.”

Which of the tribes does she reflect upon for their supineness? N. B. As to Reuben, this tribe was *divided* from their brethren by the river Jordan; *divided* from them also in counsel in regard to the war; and perhaps *divided* among themselves:—they remained therefore tranquil at home, listening to the shepherd’s pipe rather than the martial trumpet, though their failure disappointed expectation, and gave rise to deep conjectures resentments, and criminations among their brethren.—By Gilead is meant the tribe of Gad and the other half-tribe of Manasseh, which also consulted their ease, and remained on the other side of Jordan.—Dan was too much engaged in commerce; and Asher’s excuse was that he must stay at home and repair the breaches which the sea

was making upon the coasts of his inheritance, as he inhabited a maritime region.

Which of all the tribes rendered themselves the most conspicuous in the engagement?

Did the elements seem to aid Israel in discomfiting their enemies? v. 20, 21.

The inhabitants of what place refused to come up to the help of the Lord, and how was their treachery punished?

What is said of Jael, and how is her heroical act described? v. 24—28.

What poetical imagery is employed to represent the anxiety of Sisera's mother as to the fate of her son? v. 28—30.

How long had the land rest after this victory?

CHAPTER VI.

What is said, in the commencement of this chapter, of the conduct of the Israelites, and what was the consequence? N. B. "The familiarity of the Israelites with idolaters taints them with sin; their sin draws on judgments; the smart of the judgments moves them to repentance; upon their repentance speedy deliverance follows; and upon their deliverance they again relapse into sin!" Bp. HALL.

By whose hand were they now oppressed and impoverished, and in what way?

Did their calamities remarkably correspond with the previous denunciations uttered from God by the mouth of Moses? Deut. 28. 48.

Did it aggravate their wretchedness, that this very people had formerly been subdued by themselves? Num. 31. 7—18.

To what refuge did they betake themselves in their extremities? v. 2.

What did their sufferings prompt them to do, and did the Lord at once grant their requests? v. 7—10.

Is it often the case that the first cries and prayers of sinners for mercy are answered in such a way as rather to increase their distress than to relieve it? Mat. 15. 21—28.

What was the burden of the Prophet's message to the people?

By what peculiar manifestations of the divine presence was this visit of the prophet followed, and under what circumstances?

Of what tribe was Gideon, and where was he dwelling at this time?

Who was this angel? v. 14.

What conversation took place between him and Gideon? v. 12—16.

What did Gideon request of him before he departed, and what was the angel's reply?

What offering did he bring forth, and what was the result? v. 19—21.

What was Gideon's exclamation in view of the miracle?

How was he comforted and encouraged, and in what way did he testify his sense of the

divine goodness? N. B. **JEHOVAH** *Shalom* signifies *Lord, send peace.*

What was done the same night?

What effect had this bold step upon the people of the place?

What did Joash answer them? N. B. Joash had probably before this been a favorer of Baal's worship, but now from parental affection or honest conviction, or both, espoused the cause of God, and stood up in defence of his son.

What new name did Gideon hereby acquire, and what does it mean? Ans. *Let Baal plead.*

Where did the Midianitish forces assemble, what steps were taken to oppose them, and with what success? v. 33—35.

When Gideon beheld the formidable power arrayed against him, what signs did he ask of the Lord to confirm his faith, and were they granted?

Does this fleece afford a striking emblem of the past and present condition of the Jewish nation?

CHAPTER VII.

Did Gideon and his men immediately commence hostile preparations, and where did they and the enemy severally pitch their camps?

What directions did God give to Gideon for reducing his army, and why?

How many remained, and how was this number still further reduced? N. B. Those who bowed down and put their mouths to the water, and gave themselves a full draught, discovered thereby a sensual self-indulgent disposition, which shewed them unfit for the hard service before them, and they were accordingly discharged; while those who merely stepped to the water's edge, and hastily took up a little in their hand, lapping it like a dog, as if only to cool their parched lips and tongues, evinced a hardihood and self-denial, prepared for any fatigues, privations, or perils; they were therefore retained.

Is there a similar difference of spirit among those professedly enlisted under Christ, which will hereafter be detected, and rewarded accordingly?

What design did the Lord declare in respect to the three hundred, and how did they furnish themselves?

What command came to Gideon that night, and with what permission was it accompanied?

Did he accordingly go down, and what did he there see and hear?

Did both the dream and the interpretation evidently come from God? Job 33. 14—16.

What was the effect of this incident upon Gideon, and what did he do when he returned to the camp?

How did he proceed to arrange and equip his forces, and to give his orders? v. 16—18.

At what time and in what manner did they make the attack, and what was the result?

Does this afford an emblem of the manner in which God often makes the enemies of his church the instruments of destroying one another?

How was this signal victory followed up? v. 23—25.

CHAPTER VIII.

How were the men of Ephraim affected by the success of Gideon, and what answer did he make to their expostulation?

Do we find these Ephraimites acting a similar part on another occasion? ch. 12. 1.

From what principle did their conduct spring? Eccl. 4. 4.

What occurred when Gideon and his men had passed over Jordan, and came to Succoth? v. 4—6.

How did Gideon threaten to avenge this barbarous treatment?

What proverb did his conduct exemplify on this occasion? Prov. 19. 11.

What answer did he receive to a like request at Penuel, and what did he utter against them?

What was the number of the enemy slain, and what the remnant now abiding in Karkor? What success had Gideon in the pursuit? v. 11—13.

What did he do, on returning to Succoth, with the elders of the city?

What with the men of Penuel?

What was the fate of the two kings, and the circumstances of it? v. 18—21.

Is the destruction of these leaders of the Midianites pleaded by the Psalmist as a precedent for the ruin of the church's enemies? Ps. 83. 11.

How did the children of Israel propose to honor their deliverer, and what reply did he make to them?

What did he declare himself willing to receive, and what use did he make of the donations?

Was his conduct in this matter somewhat censurable, and what was the consequence? N. B. As Gideon had been commanded in an extraordinary manner at his first calling to offer a sacrifice, which was ordinarily done by those wearing an ephod, he may have thought himself authorised from that fact to officiate in the same way occasionally at his own house; but this was manifestly improper, as it was invading the province of the Priests whom God had expressly set apart for that purpose. The origin of Gideon's error, appears to have been, his looking with too wishful an eye upon the golden earrings of the prey.

Do the consequences of this step shew the pernicious influence of a good man's bad example? Eccl. 10. 1.

What is said of Gideon's residence, and of his family? v. 29, 30.

What was the name of his son by the concubine in Shechem?

Where was he buried and what came to pass after his death? v. 32—35.

Is honorable mention made of Gideon in the New Testament? Heb. 11. 32.

CHAPTER IX.

What ambitious steps are said to have been taken by Abimelech? v. 1. 2.

Was not his insinuation against his brethren entirely groundless?

What success had he in his aspiring projects? v. 3—6.

Was not this measure contrary to the known will of God, as well as to that of Gideon declared before his death? Deut. 17. 14, 15.

Were not the children of Israel grossly ungrateful to the memory of Gideon in not avenging the death of his sons? ch. 8. 35. Eccl. 9. 14, 15. N. B. Millo, or *the house of fulness*, is supposed to have been a kind of city-hall, or council-house, in which the elders and people met for business.

What course did Jotham adopt when informed of what had happened?

What practical lesson do we learn from his preface? Prov. 28. 9.

By what means did Jotham administer reproof to his people? N. B. This fable, parable, or apologue is the most ancient extant, and one of the most ingenious, pertinent, and striking any where to be found.

State the parable.

Does the subsequent history contain one somewhat similar? 2 Kings 14. 9.

In what points was it peculiarly applicable to the case in hand?

Why does the olive say that God and man is honored by its fatness? Ex. 35. 14. Lev. 2. 1. 1 Sam. 10. 1.

What does the vine say of itself and why? Num. 15. 5—7. Prov. 31. 6.

What is the pointed application which Jotham makes in the conclusion? N. B. The ensuing history shews the fulfilment of this in a wonderful manner?

Whither did he then betake himself?

How long did Abimelech reign without disturbance, and what occurred at the end of that time?

With what design on the part of God was this state of things brought about? N. B. "When men's sin is made their punishment, though God is not the author of the sin, yet the punishment comes from him." HENRY.

What measures did the men of Shechem, or a considerable party of them, adopt, and under whose conduct did they put themselves?

Did they attempt the life of Abimelech?

How did Gaal's party behave in the time of the vintage, and what vain boasting language did he make use of? N. B. As Ebed means slave, it is supposed by some that this Gaal was a native Canaanite, or *the son of a slave*, and that by this bravado style, he designs not only to cast contempt on Abimelech and Gideon, but also to win the Shechemites into subjection to the *men*, or to himself, the descendant of *Hamor*, who was the ancient lord of this city in Jacob's time. Heated with wine, and puffed up with arrogance, he addresses and defies Abimelech as though actually present. This speech in some way comes to the ears of Zebul, who communicates it to his master.

How was Zebul affected by the speech, and what message did he send to his master? v. 30—33.

What steps did Abimelech take accordingly, and how did Gaal become apprised of his movements? N. B. He seems not to have gone out with any expectation of the approach of Abimelech's party, and as Zebul and he were yet on speaking terms, the former aims to detain him, and hold him in talk, in order to gain time and advantage for Abimelech.

What was the conversation that ensued between Gaal and Zebul? v. 36—38.

Was Gaal induced to go out, and what was the result of the skirmish?

What became of Gaal, and what followed upon his expulsion? v. 42—45. N. B. Salt was an emblem of perpetuity, and this act was expressive of his hope and intention as far as in him lay, that the ruin of the place should be perpetual.

Was it not however afterwards rebuilt, and made a considerable place? 1 Kings 12. 1.

Whither did the remnant of the people retire for safety, and what befel them there?

Did this catastrophe as well as that of Abimelech afterwards strikingly verify the prediction of Jotham?

How did Abimelech at length come to his end?

Was the circumstance in his death which he was so anxious to conceal remembered notwithstanding ages afterwards to his disgrace? 2 Sam. 11. 21.

CHAPTER X.

Who were the two next Judges raised up after Abimelech, and how long a peace altogether did Israel enjoy under their government?

What remarkable fact is noticed relative to the sons of the latter? N. B. As this was a mark of peculiar honor, they were probably

itinerant judges, riding from place to place as deputies of their father; a circumstance which redounded greatly to his credit as a good man, and a good father.

What new sins of the people are here mentioned, and what new troubles did they bring upon them?

Are their sufferings strikingly portrayed by the Psalmist? Ps. 106. 41—45.

How long a time were they oppressed by these nations? N. B. The invasion of both of them *began* in one and the same year, but was of unequal continuance.

Were they assailed on both sides of the Jordan?

What humble confession did their distress extort from them, and how did the Lord answer their cry? v. 10. 14.

Did this lead them to renewed repentance and reformation, and how was it evinced? N. B. "This return to the worship of God seems to have been permanent; for we do not find that they relapsed into *idolatry* under the subsequent judges." SCOTT.

Where did the Ammonites assemble and encamp?

Where did the children of Israel come together and what was their enquiry, and their resolve?

CHAPTER XI.

What is the character and parentage given of Jephthah?

What treatment did he receive from his brethren, where did he flee to, and what class of men resorted to him?

Was the case of David somewhat similar? 1 Sam. 22. 2.

How was he called out from his exile? v. 5, 6.

What did he reply to the message?

What further treating on the matter took place between them before he consented to go?

Did they comply with their agreement, and what did Jephthah do on the occasion? N. B. By his 'uttering all his words before the Lord' is probably meant that he immediately retired to his devotions, and in prayer spread the whole matter before the Lord, imploring his sanction of the past, and his blessing on the future—an example ever worthy of imitation.

What was Jephthah's first step in prosecuting the enterprise in which he had embarked?

Was this according to the requirements of the Law? Deut. 20. 10—12.

What reply was made by the Ammonites?

How does Jephthah refute their claims? v. 15—27. N. B. Some of the country claimed by Ammon had indeed once belonged to them, but the Amorites had taken it from them, afterwards the Israelites wrested it from the Amorites; and God who gave the victory

had assigned it to his people as their inheritance.

Did the Ammonites listen to these representations, and desist from their demand?

What is next said of Jephthah? v. 29.

What remarkable vow did he make on that occasion?

Was the obligation of a vow peculiarly sacred and binding? Num. 30. 2.

Was Jephthah guilty of a culpable rashness in uttering this vow? N. B. Several kinds of animals, had they met him, it would have been utterly unlawful for him to offer, much more a human being.

What was the result of his engagement with the enemy? v. 32, 33.

Who met him on his return home, and how was he affected thereby?

What did she say in reply, and what spirit was evinced by her language? v. 36, 37.

Did he comply with her request and what ensued?

What custom did this give rise to? N. B. Jephthah appears to have been ignorant of the law relative to singular vows, Num. 27. 3. or he might, in all probability have redeemed his daughter by paying the estimation of thirty shekels, and the state of religion must have been deplorably low, or the Priests would have enlightened him on this subject.

CHAPTER XII

Did the Ephraimites again evince an envious spirit, and enter their complaints against Jephthah?

What did he answer them?

What insult did the Ephraimites cast upon the Gileadites, and what was implied in it? N. B. If our translation be correct, it would seem to imply that the Gileadites were the mere remnant, refuse, and off-scouring of the tribes of Manasseh and Ephraim, and that any pretensions to rank or eminence, notwithstanding the recent victory, was the height of arrogance and insolence. So blind is envy to the clearest demonstration of merit!

Is the "envy of Ephraim" expressly alluded to by the prophet? Is. 11. 13.

What was the unhappy consequence of the broil?

What did the men of Gilead do to prevent the return of the Ephraimites over Jordan, and how did they detect those that belonged to that tribe?

How many of them fell on that occasion?

For how long a period did Jephthah judge Israel and where was he buried?

Has he obtained a place among the worthies mentioned by Paul? Heb. 11. 32.

How long a period is embraced in the united judgship of the other judges mentioned in this chapter?

CHAPTER XIII.

Into whose hands did the Lord next deliver his backsliding people, and for how long a time? What remarkable circumstance happened to the wife of Manoah? v. 3—5.

What was implied in the child's being a Nazarite? N. B. A Nazarite, or one *separated*, was one who was in a special manner dedicated by his parents, or by his own act, to God, to walk before Him, either for a specified time, or during life, in peculiar and pre-eminent holiness; being by a solemn vow *separated* and consecrated to this purpose, of which abstinence from wine, and the hair left unshorn, were visible badges. Persons thus distinguished under the O. T. were types of Christ, the great Nazarite, who was "holy, harmless, undefiled, and *separate* from sinners." Of these Samson was the principal, though the language of Jacob respecting his son Joseph, points him out also as eminently bearing that character. See Gen. 49. 26.

How did she speak of it to her husband?

What impression did this make upon Manoah, and how did God regard his request?

Under what circumstances did the second appearance take place, and what conversation ensued? v. 9—14.

How did Manoah propose to honor his visitor, and how did the angel reply?

What further enquiry did Manoah make, and how was he answered? N. B. The word here rendered "secret" is in the original the same with that rendered "wonderful" in the prophet's prediction of Christ, Is. 9. 6. So that in apparently declining to impart his name, he does in reality make known one of his most august and glorious titles.—The Angel, therefore, who so often appeared to the fathers, here assumes to himself a name unquestionably belonging to the promised Messiah, and consequently puts it beyond a doubt who is the real Person intended by the appellation *Angel*, or *Angel of the Lord*, so frequently spoken of.

What offering did Manoah present and what occurred thereupon?

What did Manoah say when he ascertained the true character of the messenger, and how did his wife encourage him?

What was the name given to the child, and where and how did he begin to distinguish himself?

Why was this place so called. ch. 18. 12.

CHAPTER XIV.

What is related of Samson in the first part of this chapter? v.1—3.

What was there in this conduct that had an "appearance of evil," and what that was

commendable? Deut. 7. 3. Eph. 6. 1. N. B. Timnath was not in the country of the Philistines, but in the inheritance of Judah. The Philistines however had made gradual encroachments till they at length introduced themselves into the interior of the country, and occupied numerous important stations from which they controlled the Israelites and held them under tribute, though there was still something of a pacific intercourse kept up between the two people.

What considerations at length induced his parents to consent?

Did they go down with him to Timnath, and what occurred on the way?

How was he enabled to perform this feat, and of what was it a pledge?

Did any thing, in David's history resemble this? 1 Sam. 17. 35.

What is said of him as he went on his second journey to Timnath!

How did he celebrate his nuptials, and what company was present on the occasion?

What was probably the design of the attendance of these thirty Philistines? N. B. No doubt they had either heard something of his prowess, or observed something in his stature, aspect, &c. which induced them to place these men as spies over his movements.

What did he propose in order to entertain the company?

What was the riddle, and what means did they take in order to obtain a solution of it?

Was this a mean and inhuman conduct?

How did they expound the riddle, and what did Samson say to them?

How was he enabled to pay the wager he had promised them?

What did he do when he found himself thus abusively treated, and what became of his wife? N. B. From the following chapter it appears that Samson was ignorant of the disposal made of her till his next visit.

CHAPTER XV.

Under what circumstances did Samson afterwards visit his wife, and what reception did he meet with? N. B. The kid was probably brought in token of reconciliation; for there is no evidence that he had before designed to repudiate his wife.

Why did he not consent to take the second daughter? Lev. 18. 18.

What did Samson say on this occasion? N. B. He no doubt meant that this was a just occasion for the commencement of public hostilities against the Philistines.

What singular method did he adopt to execute

his purpose? N. B. It appears from other passages that foxes were very numerous in Judea, and there is no necessity for us to suppose that Samson caught them all unassisted. Their tails being fastened together would hinder them from escaping from each other, leaping over fences, and running into the woods; and would also cause them to go slower, by which means the fire would be the more destructive. He might indeed have fired their cornfields with his own hand, but the meanness and weakness of the instrument employed, put a signal contempt upon the enemies he fought against, and shewed them how completely he could overmatch their own fox-like cunning, and hold it up to ridicule, at the same time that he avenged his wrongs.

How did the Philistines retaliate this injury? Did his wife thus bring upon herself the very doom which she sought to escape by treachery? ch. 14. 15.

Did Samson, notwithstanding this, threaten to punish the Philistines, and how did he do it?

What was the consequence? N. B. This place is here called Lehi by anticipation, for that name was not given it until after the slaughter which occurred there.

What base and ignoble part did the men of Judah act on this occasion, and what stipulation did Samson make with them?

Was this circumstance typical of one somewhat similar in the history of Christ? John 18. 1—9.

What did they do with him, and what took place when he came into the camp of the Philistines?

What did he do hereupon, and what was his language in reference to the exploit? N. B. Ramath-Lehi, the name thence given to the place signifies either, *the lifting up, or the casting away, of the jaw-bone.*

What did he say under the pressure of extreme thirst, and how was it relieved? N. B. It has been suggested, not improbably, that his distress on this occasion may have been designed as a rebuke for his not having so directly ascribed his recent victory to the hand of God, as to his own. As Lehi means *jaw*, there is no good reason to believe that the "hollow place" was cloven in the bone, but some cavity in the earth on the spot called Lehi, was miraculously opened and sent forth a refreshing stream of water, which thence forward continued to flow, and the spring was called *En Hakkor*, the *well of him that cried or prayed.*

In what capacity did Samson act after this, and for how long a time?

CHAPTER XVI.

Does the hitherto excellent character of Samson appear sullied by the facts related in this chapter?

Does Solomon seem to allude to the case of Samson in Prov. 7. 26?

Is he notwithstanding to be considered as a pious man? Heb. 11. 32.

Into what danger did he fall at Gaza, and how did he escape?

Who became the next object of his affection, and where did she dwell?

What scheme was here laid to compass his ruin?

What did Samson answer her, and what was the result of the experiment?

What was his second reply to her importunity and what followed?

What did he again answer to her solicitation, and what was the result?

What was evidently Samson's duty in these circumstances? Prov. 6. 5.

What was the consequence of her continued entreaties?

What saying of the wise man applies to his case in this crisis? Eccl. 7. 26.

Was his strength, properly speaking, in his hair? Num. 6. 5.

What advantage was then treacherously taken of his weakness?

Is the melancholy fall of Samson full of instruction? 1 Cor. 10. 6—12.

What ensued soon after his imprisonment?

N. B. It is reasonable to infer that this was *soon* after, as he was brought out at the time of their general thanksgiving to Dagon for delivering their enemy into their hands, which we cannot suppose was long deferred.

Is it probable that in this short time he was brought to deep and heart-rending repentance for his sins? N. B. The growth of his hair was not the cause nor the sign of his returning strength any farther than as it was a sign also of his profound penitence and of God's having thereupon again accepted him as a Nazarite.

Should the falls of Christians be followed by speedy repentance? Ps. 119. 59. 60.

What idolatrous festival were the Philistines celebrating when he was brought out, and why did they call for him?

Have gross instances of idolatry frequently been followed by sudden judgments? Dan. 5. 4, 5. Acts 12. 22, 23.

Relate the circumstances of Samson's death.

Is not the charge of self-murder very improperly brought against Samson? See note on Ex. 20. 13.

By whom and where was he buried?

CHAPTER XVII.

At what time did the events related in this and the subsequent chapters take place?

N. B. Probably at a very early period of the days of the Judges.

Where did Micah dwell, and what is said of him and his mother? v. 1—3. N. B. The design of this seems to be, to acquaint us with the first open establishment of idolatry among the nation of Israel, which was introduced by a woman, and was after a time set up in Dan, the very city where Jeroboam afterwards established the worship of one of the golden calves. 1 Kings 12. 28—30.

What did they do in carrying into effect their idolatrous projects, and what emboldened them in it? v. 4—6.

What was the name of the young man that departed out of Bethlehem-Judah? ch. 18. 30.

What was his reason for roving, and where did he come in his travels?

What parley ensued between him and Micah, and what bargain was at length struck up?

What act of presumption was Micah guilty of, and how did he thereupon flatter himself?

Does this strikingly represent the infatuation of men who promise themselves impunity in false ways of worship, and in the mere forms of religion? Prov. 14. 12. Mat 3. 9.

CHAPTER XVIII.

What is related of the Danites in the commencement of this chapter?

What is said in Joshua of the inheritance of this tribe? Josh. ch. 19. 47.

How many men were sent on this expedition?

What old acquaintance did they meet with on their way, and what conversation and request ensued? v. 3—5.

Had they probably neglected their duty in not enquiring of the Lord by the High-Priest at Shiloh before they set out upon their enterprize?

What answer did he presumptuously give them? N. B. As the event corresponded in some measure with the random guess of the Levite, it tended greatly to raise the credit of the oracle with that tribe.

What does the Lord say by Jeremiah of such prophets? Jer. 23. 25—32.

To what place did the men come, in what state did they find it, and what report did they carry back to their tribe? v. 7—10.

How large a party of them embarked in the expedition?

Whom did they plunder on the way, and what were the circumstances? v. 13—21.

How did Micah shew his resentment of the robbery, and with what effect? v. 22—26.

What was the result of the enterprize of the Danites, and what did they call their new city?

How long did they keep their idolatry? N. B. The captivity here spoken of, was that of the ark mentioned 1 Sam. 4. It has been suggested that on account of the introduction of idolatry into Israel by the tribe of Dan, that tribe is omitted in the sealing of the tribes in Rev. 7.

CHAPTER XIX--XX.

What gave rise to the general convention of the tribes at Mizpeh? ch. 20. 1—7.

How large a number of men of arms came together on this occasion?

What resolution did they adopt?

What message did they first send to Benjamin, and what was the effect of it?

How large a force did the Benjamites muster?

With what religious act did the tribes begin their enterprize, and what answer appeared to be returned to them. N. B. As the children of Istrael did not engage in this matter by repenting of their own sins, and first enquiring as they ought, whether they should *go up at all*, this answer is not to be construed as implying the divine approbation of their proceedings. It is rather to be regarded as the *sovereign and righteous connivance* of God in their rashness, on seeing them determined to rush forward in their work of vengeance, and is equivalent to his

saying—"Enquiry on this head is useless; for Judah has already been constituted military leader of the tribes." He was thus pleased to "choose their delusions."

What was the result of the first day's contest? What was probably the procuring cause of this disaster? Compare ch. 18, with Deut. 13. 12—18.

What did they do preparatory to the second day's engagement, and what encouragement did they seem to receive? N. B. The latter clause of the 23d verse is to be interpreted on the same principles with the 18th. "You have a just cause to go up against them"—to which they should have known that no promise of success was annexed unless they went up in a proper spirit, duly humbled and penitent, which the result proved they were not.—This passage illustrates God's permission to Balaam, Num. 22.

What was the issue of the second day's battle, and how were the people affected by it?

What allusion does the prophet make to this affair? Hos. 10. 9.

Through whom did they renew their enquiry of God, and what response did they now obtain?

What precautions did they take, and how did the third day's engagement terminate? v. 29—43.

How many of Benjamin were slain, and how many escaped?

How did they still further prosecute the victory? v. 48.

Is this severity to be justified? N. B. From the subsequent chapter it appears they became sensible that their resentment had carried them to too great lengths.

CHAPTER XXI.

By what means had the children of Israel brought themselves into a perplexing difficulty?

What does this and similar instances teach us? Eccl. 5. 2—6.

What did the people do in this extremity, and what expedient did they adopt to prevent the extinction of a tribe? v. 2—11.

How many young women did they thus procure, and was the number sufficient?

What amicable message did they send to the refugees in the rock Rimmon?

What did the elders of the congregation say respecting their oath, and what method was proposed in order to provide the two hundred remaining Benjamites with wives? v. 16—22.

Was this a mere evasion of the vow? 1st Prov. 20. 25.

Was this a dance for mere amusement? Is. 22. 12, 13.

Did the children of Benjamin comply with

this counsel? N. B. As the whole inheritance allotted to the tribe would fall to the survivors this little remnant no doubt became greatly enriched.

How does the history close?

RUTH.

Why does this book receive its title rather from Ruth, than from Naomi or Boaz?

By whom is it supposed to have been written?

N. B. The general consent of the learned ascribes it to Samuel. It forms a supplement to the book of Judges, in whose time the narrated events occurred, and a suitable introduction to the history of David which immediately follows.

What is the general scope of the book? Ans. To exhibit a striking illustration of the doctrine of a particular Providence—to put on record an important part of the chain of the Messiah's genealogy—and in the conversion of a Moabitish woman to afford a preintimation of the calling of the Gentiles into the fellowship of the Gospel.

Where is the scene of the history principally laid? ch. 1. 22.

What made this place afterwards still more illustrious? Mat. 2. 1.

CHAPTER I.

With the mention of what incident does the history commence?

How does this circumstance agree with the character given (Deut. 8. 7—9.) of the promised land? See Lev. 26. 19, 20. Ps. 107. 34.

At what time of the Judges is this famine supposed to have occurred? N. B. As Boaz was born of Rahab, the conjecture is not improbable which places it about the time of the Midianitish oppression, related Judges 6. 1—4. which was evidently attended with a grievous famine. This would make Boaz and Ruth cotemporary with Gideon.

What family is here brought to view, of whom was it composed, and what is said of them?

Why are they called Ephrathites? Gen. 35. 19.

Was there any other Bethlehem, except that of Judah? Josh. 19. 15.

What do the names of Elimelech and his family signify? Ans. Elimelech, *My God a King*—Naomi, *My pleasant one*—Mahlon and Chilion, *sickness and consumption*.

Does the family appear to have been one of respectable note? v. 19. 21.

Is his conduct to be justified in fleeing from the famine? Lev. 25. 25. Ps. 37. 19.

What does the Prophet say of the more favored condition of the country to which he emigrated? Jer. 48. 11.

Are the wicked often exempted in this life from the calamities that befall the righteous? Ps. 73. 3—5.

Is it ever wise to attempt to shun the cross which God appoints for us? Mic. 6. 9.

Accordingly, what untoward events occurred to the family in the land of Moab? v. 3—5.

Was the marriage of the young men with the daughters of Moab unlawful? Deut. 7. 3. Ezra 9. 1. 2.

What did Naomi do after the death of her two sons, and why?

What appears to have been her general character?

What did she say to her daughters-in-law, after they had accompanied her part of the way, and what tokens of affection did she shew them?

What did they reply, and what did she say further to dissuade them?

Should not Naomi rather have desired them to forsake a land of idolaters, to go with her, and join the nation of God's true worshippers? N. B. Compare with this the language of Joshua to the people of Israel Josh. 24. 19—22.

What similar circumstance is related of our Saviour? Mat. 8. 19, 20.

What was the result in the case of the two young women? v. 14.

Is a conduct similar to Orpah's often witnessed under the Gospel? Mat. 19. 21, 22.

Does Naomi go on to put the faith of Ruth to a still severer test, and what reply does the latter make?

Is this a pattern of the resolves of every true convert to Christ?

Whither did they return, what was their reception, and what did Naomi say on the occasion?

At what season of the year did they reach Bethlehem?

CHAPTER II.

What rich relation had Naomi, and from whom was he descended? 1 Chron. 2. 10—12. N. B. Boaz signifies, *In him is strength.*

Do the two women appear to have lived in very reduced circumstances?

What proposal, indicative of peculiar humility and industry, did Ruth make to her mother-in-law?

On what was this founded? Lev. 19. 9; 10.

Did she obtain her mother's consent, and whither did Providence conduct her steps?

When Boaz came to the field, what pious salutations were exchanged between him and his reapers?

Does such language appear to have been common in the harvest-fields of God's ancient people? Ps. 129. 7, 8.

Does it afford a beautiful illustration of the effects of genuine religion, and ought it still to be retained among the pious?

What conversation ensued displaying the kind and generous spirit of Boaz? v. 5—9.

What effect had it upon Ruth, and what did she say?

What did Boaz answer her? v. 11—14.

Did she partake of the proffered hospitality, and what ensued? v. 15, 16.

What success had she in gleaning, and what conversation took place between her and Naomi when she returned home?

CHAPTER III.

By what means did Naomi entertain the idea of promoting the comfort and happiness of her daughter-in-law? v. 1, 2.

Why did she project a marriage with Boaz, rather than with any other person?

What answer did Boaz return to her respectful claim to be taken under his protection? v. 10—13. N. B. The “spreading the skirt” was in itself rather an emblem of protection, than of affiancing. Zech. 8. 23.

With what present did he dismiss her in the morning?

What did her mother say to her on her return?

CHAPTER IV.

How did Boaz proceed accordingly in the fulfilment of his promise? N. B. in early times, before writing was much in vogue, and the memory of witnesses had to supply the place of written documents, it was important that all contracts of consequence should be publicly entered into and ratified, and as the constant passing and re-passing through the gates of a town or city, besides its being a place of general resort for amusement or relaxation, would always furnish ready witnesses, matters of this nature and also legal transactions appear to have been usually conducted at the gate-ways of cities, which thence became "places of judgment."

How did he proceed to lay the business before the meeting? N. B. The expression—"Naomi selleth a parcel of land"—probably means, that she was now about to dispose of, or make over, the present right of redemption to the estate in question, and formal notice is accordingly given by Boaz to the Goel, or next of kin, that he might avail himself of his privilege, if he saw fit, according to the law of Moses.

Did the man at first seem willing to undertake it, and what deterred him?

Did he hereupon resign all his right of redemption, and by what ceremony was it confirmed? N. B. This was equivalent to the

modern custom of a man's delivering up the key of a house which he has sold.

How did Boaz publish his purchase of the estate and his marriage-contract with Ruth? N.

B. It is supposed that this or something very similar, was the customary mode of solemnizing marriage among the people of Israel.

Does the essence of marriage lie in the voluntary compact of the parties?

Is it peculiarly proper that the entering into such a relation should be attended with religious ceremonies?

How did the people and elders reply, and what blessings did they invoke severally upon the woman and upon the man?

Why did they pray that "his house might be like the house of Pharez?" N. B. In the distribution of the tribes, Pharez, the grandson of Jacob, had the honor of having his house divided into two distinct branches, as Joseph's was into those of Ephraim and Manasseh, which became very numerous, and from one of which the Bethlemites themselves were descended, who of course knew very well the import of the blessing they invoked.

How, and why, was Naomi specially congratulated on the birth of Ruth's first-born? N. B. There was good reason for giving joy to Naomi on this occasion, as the house of her husband was now in a fair way to be rebuilt, and the extinction of his name in Israel prevented.

What kind offices did she perform towards the child, and what name was given it? N. B. Obed signifies *servant*, and was probably conferred with some allusion to the *services* with which he would by and by repay the care and attentions of his aged relative.

Who was the third descendant from Boaz and Ruth? v. 22.

What still higher honor at length accrued to this converted daughter of Moab? Mat. 1. 16. N. B. Her becoming a true proselyte and being engrafted into the stock of Israel, is undoubtedly typical of the subsequent calling of the Gentiles into the Christian church.

What striking lesson are we taught by the tenor of this history? N. B. That those who from unfeigned humility and a conscientious submission to the will of God, are content with obscurity—cheerfully foregoing the notice and praise of men—and patiently performing the duties of their stations—are the fairest candidates for the honor which they have not sought, and are often made signally eminent in the providence of God.

What striking passage do we find in Solomon's Proverbs applicable to this narrative? Prov. 15. 25.

I. SAMUEL.

Was Samuel the sole penman of the two books bearing his name? N. B. Samuel probably wrote the first twenty-four chapters of the first book, carrying forward the history to the time of his death.

By whom are the remaining parts supposed to have been written? 1 Chron. 29. 29.

What is this book otherwise called, and why?

What is its general scope? N. B. The sacred history having digressed to relate the idolatry of the house of Micah, and of the Danites, the catastrophe of the Benjamites, and the marriage of Ruth with Boaz, resumes the thread of the narrative respecting the Judges, and gives us an account of the birth of Samuel, whom God raised up for his people, after the death of Samson. The two books which bear the name of Samuel, comprehend an historical account of the transactions which happened in the time of the two last Judges, Eli and Samuel, and of the two first Kings, Saul and David.

Is this and the following book referred to by the New Testament writers as of undoubted divine authority? Mat. 12. 3, 4. Acts 13. 21, 22.

CHAPTER I.

What was the residence and ancestry of Elkanah?

By what other name was the place of his residence called? v. 19. N. B. This Ramah is supposed to have been the same as Arimathea mentioned Mat. 27. 57. a few miles north or northwest of Jerusalem.

Of what tribe was he? 1 Chron. 6. 33—35.

How was he connected in marriage and what were the names of his wives?

What evidence is there of his having been a devout man, and who were the priests at Shiloh at that time?

Are we required under the Gospel to attend upon the ministrations of notoriously wicked men?

Why did he not perform these religious ceremonies at home? Deut. 12. 5—7.

What offerings were those of which the offerer and his family might partake? Lev. 7. 15. Deut. 12. 17, 18.

What token of preference did Elkanah on this occasion shew to Hannah, and what effect had this, together with Hannah's being childless, upon Penninah?

Did not this state of things grow out of Elkanah's having probably disregarded the divine law? Lev. 18. 18.

Were not these family broils peculiarly unfavorable to the right performance of their

religious exercises? Mal. 2. 13. Mat. 5. 23—25.

Was this scene of vexation and irritation on the part of Penninah repeated from year to year as they went up to Jerusalem?

How was Hannah affected by this treatment, and how did her husband essay to comfort her?

Does this gentle rebuke appear to have prevailed upon her to eat?

What did she do, after the feast was over, in the presence of Eli? v. 9. 11.

What ought ever to be the resort of the Lord's people in trouble?

What construction did Eli put upon her conduct, and what did he say to her?

How did she vindicate herself?

Was this satisfactory to Eli, what encouragement did he give her, and what effect did it produce upon her?

What did they do in the morning?

What did Hannah call the child of her prayers, and why?

Ought not children to be instructed into the significancy of their own names?

Did Elkanah continue to go up to the yearly sacrifice, and why did not Hannah accompany him?

Is the care of children often a sufficient excuse for mothers and nurses absenting themselves from public worship?

Did Elkanah consent, and what was done when the child was weaned?

Was the offering she brought prescribed in the Law? Num. 15. 9. 10.

With what sacrifice was the child presented to Eli?

What was Hannah's language to him when she surrendered her child to the service of the sanctuary?

Ought we always to be willing to lend those blessings to the Lord which he has first lent to us?

Is not this professedly done in the baptism of our infant offspring?

CHAPTER II.

How did Hannah evince her grateful sense of the Lord's goodness?

Why is she said to have *prayed*, rather than sung, this song of praise. N. B. Thanksgiving and praise enter largely into the spirit of true prayer.

Was not this song, like that of Miriam and Deborah, prompted by inspiration? N. B. From a comparison of the lofty strains in which Hannah here celebrates her triumph, with the language of Isaiah ch. 54, it would seem that the Holy Spirit, unawares to her, adapted her words to nothing short of the holy exultation of the future Gentile church.

Does Hannah's song bear a striking resemblance to that of Mary, the mother of Christ? Luke 1. 46—55.

What are those vicissitudes among men which she ascribes to the overruling hand of the Most High?

As there was no king in Israel at this time, what is meant by her concluding words? N. B. As the original word for anointed is *Messiah*, which here occurs for the first time in scripture, this is regarded as a very lucid prediction of "the Lord's anointed," the Saviour of the world, and the King of his spiritual Israel.

In what occupation did Elkanah leave his little son?

What was the character of Eli's sons, and to what was their wickedness in a great measure to be ascribed? ch. 3. 13.

What impious custom had these young men adopted in respect to the people's offerings?

Was not a sufficient allowance made for the Priests by the provisions of the Law, and what was it? Lev. 7. 29—34.

What if any man protested against their profane demand of meat for roasting?

How did God regard their conduct, and what effect had it upon the people?

Is this the natural consequence of the sins of those who hold the sacred office?

What is said of Samuel and his parents in the mean time? v. 18—21.

Did Eli hear of the abominations of his sons, and what did he do to restrain them? v. 22—25.

What was the fault of this reproof?

Should he at once have excluded them from the Priesthood? Deut. 33. 9.

Had his admonitions any effect upon them?

Does Samuel's pious behaviour appear to be purposely set in contrast by the sacred writer with the profane conduct of Eli's sons?

By what means did the Lord see fit to administer a solemn reproof to Eli?

How did the man of God open his message? v. 27—29.

What high charge did he then bring against him? v. 30.

Do those who allow and countenance their children in what is evil, in effect honor them more than God?

What former gracious intention toward the house of Eli and his father, does God see fit to reverse, and why?

Are we not to infer that the promise alluded to was made with an implied condition, that they should walk before God in faith and piety?

With what threatened judgments is this determination accompanied, and what was to be the sign of their execution? v. 31—34.

What other purpose was announced in connection with this?

When was this promise fulfilled? 1 Kings 2. 35.

What was threatened to the remnant of Eli's house, and was it accomplished? 1 Kings 2, 27.

CHAPTER III.

Why was the word of the Lord peculiarly precious in the days of Samuel's childhood? What remarkable occurrence took place when Eli on a certain occasion laid him down to rest? v. 1—6.

Had Samuel been hitherto ignorant of this mode of revelation, and how did Eli direct him to improve it?

Was it not a severe rebuke to Eli, that a mere child should be preferred to him?

What was the message that came to Samuel? v. 11—14.

What is stated to be the procuring cause of the judgments denounced against the house of Eli?

Are we taught by this that it is the indispensable duty of parents to use coercive measures in the management of refractory children?

How shall we answer those who maintain that the rod should be discarded in family discipline? Prov. 23, 13, 14.

Is it not a false aspersion that the children of the pious more frequently become abandoned than those of others? Prov. 22, 6.

- What was Samuel's deportment under the signal honor thus put upon him?
- How did Eli become acquainted with the message, and in what manner did he receive it?
- What further is said of Samuel, what was his reputation, and what subsequent marks of divine favor did he enjoy? N. B. The expression—"He let none of his words fall to the ground"—intimates that whatever he uttered in the character of prophet received a remarkable fulfilment, and thus firmly established his credit among the people. See ch. 9. 6.

CHAPTER IV.

- Against whom did the Israelites at this time go out to battle, and with what success?
- How were the people affected by the disaster, and to what measure did they resort in their extremity?
- What former circumstance probably suggested the idea? Josh. 6. 6.
- What ought they to have done under these circumstances? Jer. 7. 3—7.
- Does it appear that they either consulted Samuel, or asked counsel of the Lord in reference to the step?
- Was not the removal of the ark contrary to the tenor of the law in Deut. 12. 5—11?

- Did they accordingly send for the ark and by whom was it brought?
- What was the manner of its reception in the camp?
- Did they not in this transaction virtually make an idol of the ark?
- Is it not always equally vain to trust in the mere form, or ordinances, or external privileges of religion?
- What effect had the arrival of the ark upon the Philistines, and what did they say? v. 7—9.
- What was the source of their dread? v. 8.
- What was the issue of the battle? v. 10, 11.
- How is this event alluded to in the Psalms? Ps. 78. 61, 64.
- Who brought the tidings to Shiloh, and with what tokens of grief?
- Where and in what frame was Eli in waiting, and how was he and the city affected by the arrival of the messenger?
- What was Eli's age and infirmities at this time, and how did he question the herald?
- What answer did he receive, and what was the effect of it?
- Does the fate of his sons, or the fate of the ark appear to have contributed most to this mournful event?
- Do the interests of religion habitually lay nearer the hearts of the pious than any other concern? Ps. 137. 5, 6.
- What is to be thought of Eli's character on the whole?

Did these desolating judgments extend still farther into the family?

Does she appear to have been a pious woman?

What did she name her infant son, and what was signified by it?

Was it now that the abandonment of Shiloh commenced, and how is Jerusalem reminded of it ages afterwards? Jer. 7. 12—14. N. B. The ark was indeed finally recovered, but it was never restored to Shiloh.

Ought the memory of divine judgments to be long kept up?

CHAPTER V.

What did the Philistines do with the ark, and what was the consequence?

What was signified by this miraculous circumstance? Jer. 10. 6—16. 2 Cor. 6, 14—16.

Is this emblematical of Christ's entering and taking possession of the heart?

What superstitious custom did Dagon's fall give rise to among his priests and worshippers?

What judgment from the hand of the Lord befel the inhabitants of Ashdod, and what language did it extort from them?

Is this emphatically alluded to in the Psalms? Ps. 78. 65, 66.

What measures did they take to have the ark removed out of their coasts, and whither did they resolve it should be carried?

What circumstance similar to this happened to Christ, the ark's antitype, when on earth?
Mat. 8. 34.

Did they execute this purpose, and what followed?

Where did they next design to carry it, how were the people of the city affected by the project, and what did they do to prevent it?

Was the hand of God in the mean time executing its destructive work among them also?

By what expression is the excruciating nature of their sufferings indicated?

CHAPTER VI.

How long was the ark of the Lord in the country of the Philistines?

What measures did they take to get rid of it, and what was the result of their counsels?
v. 1—3.

What were the special offerings which they proposed should accompany the ark? N. B. No mention is previously made of mice among the plagues of the Philistines, but it is supposed that the anger of Heaven accompanying the captured ark, caused them to spring up in countless multitudes, spoiling the corn, and wasting and marring the land.

What precedent did they plead to enforce their counsels? v. 6.

How should divine judgments upon others be improved?

By what means did they propose to have the ark transported?

In what presumptuous manner did they propose to themselves to decide whether their sufferings had come by chance, or from the hand of God?

Did God graciously suffer himself to be tempted and prescribed to, and what was the result of the experiment? v. 10—12.

What was there miraculous in this incident?

To whom did the city of Bethshemesh belong? Josh. 21. 14—16.

How were the inhabitants employed when the ark came among them, where did it come to a stand, and what was done on the spot? v. 14, 15.

What judgment befel the men of Bethshemesh, and for what cause? N. B. The number here specified has appeared to many incredibly large, but it is not necessary to suppose the event to have happened at one time, or on one spot. Multitudes looking into the ark and passing on *for the present* with impunity, would embolden other multitudes to follow their example. It is probable that they took occasion from the present mean and depressed condition of the ark to go to a length of presumption which they would not have thought of in ordinary circumstan-

ces. But their temerity cost them dear. In like manner, there are those under the Gospel who take advantage of Christ's voluntary humiliation for our sakes—his condescending to be found in fashion as a man—to make free with his exalted person, to disparage his divinity, and spoil him of the greatest portion of his glory—a conduct like that of the men of Bethshemesh, fraught with the utmost danger, besides being the height of ingratitude.

How were the people impressed with this fearful stroke, and what did they do to have the ark removed? N. B. Kirjath-jearim was situated between Bethshemesh and Shiloh, and they probably thought this removal would be furthering it so much on the way to its final destination.

CHAPTER VII.

Did the men of Kirjath-jearim comply with the request, and what did they do with the ark? Ought the judgments inflicted upon those who *profane* the ordinances, to make us afraid of the *ordinances themselves*?

How long did the ark abide in Kirjath-jearim? Were the people brought at last to feel their need of the divine presence, and to lament after it?

How did Samuel set himself to improve this promising disposition, and with what success? N. B. This, though briefly described, is supposed to have been one of the most powerful revivals ever recorded in the history of the chosen people.

What fruits meet for repentance did the people bring forth? v. 4.

What further did Samuel do to carry on this good work to perfection?

Ought the management of revivals at this day to be regulated as nearly as possible by the accounts given of like events in the scriptures?

Taking Samuel's conduct on this occasion for an example, what ought it to be the grand object of ministers and others to impress and inculcate upon the minds of the people at such seasons?

Ought we to be any more satisfied with a mere external reformation than Samuel was with the children of Israel's putting away Baalim and Ashtaroth at this time?

In what new capacity did Samuel begin to act on this occasion at Mizpah?

In what light did the Philistines view this gathering of the children of Israel, and what did they do accordingly?

Are the combinations of God's people for pious purposes often eyed suspiciously by the world?

Does this conduct of the Philistines also fitly represent the opposition made by Satan and

his emissaries against those who are repenting, reforming, and turning to God?

How were the people of Israel affected by the news of these operations, and what application did they make to Samuel?

What did Samuel do accordingly, and what followed? v. 9—11. N. B. Samuel was not a priest, but like Gideon before him, he was directed on this occasion to officiate in that capacity. The Philistines were no doubt inflated with the highest confidence of success from the previous advantages gained over the Israelites near to this very place.

How did Samuel commemorate this timely deliverance? N. B. Ebenezer signifies, *stone of help*.

What practical hint is hereby afforded to the people of God in all ages?

What lasting effect had this event upon the Philistines?

What captured possessions were restored to Israel?

How long did Samuel judge Israel, and in what mode did he fulfil the duties of his office?

Where was his residence, and what did he do in order to keep up the public exercises of religion?

CHAPTER VII.

What measure, intended for the public good, did Samuel adopt when he became old?

What were the names of his sons, and where were they stationed? N. B. Beersheba was the southern extremity of the land of Israel, and Dan the northern.

What was the result of this policy? v. 3.

What precept of the divine law did they violate by this conduct? Ex. 23. 8. N. B. It is reasonable to infer that Samuel had inculcated the best principles upon his sons, as well as proposed to them a blameless example, but the love of money, the root of all evil, seems to have effectually corrupted whatever virtues they had, and led to a sad disappointment of their father's hopes.

What representation and request did the Elders make to Samuel?

Should they not rather have required of him to bring his sons to an account for their mal-administration?

Are there not grounds to believe that they desired a king for other reasons than the ostensible one? v. 20.

How did Samuel receive their request, and what answer did they obtain from the Lord relative to it?

Was there any intimation in the law of Moses, that such a change should probably take place in the government? Deut 17. 14.

What does the prophet Hosea say of the Lord's giving way to their impatient demand? Hos. 13. 11.

What were some of the consequences which Samuel assured them they might look for from the gratification of their wishes?

Did he plainly intimate that they would finally repent of their choice?

Had his representations the desired effect?

What plea did they make use of in persisting in their request?

Did Samuel again commend the affair to God, and what answer did he receive before dismissing the people?

If the leading men who urged the measure had been themselves ambitious of kingly power, would they not in some way or other have proposed themselves as candidates?

CHAPTER IX.

What account is given of Saul's parentage and person?

Is there any propriety in calling Saul a *young* man, when he already had sons grown to man's estate? ch. 14. 49. N. B. There is nothing in the original to answer to this epithet; the correct translation being—"a choice and goodly person."

Relate the circumstances by which Saul came to be introduced to Samuel?

Was this whole affair directed by a special providence? Prov. 16. 9.

What were the prophets in Israel anciently called?

Whom did they meet with as they went up the hill into the city, and what conversation ensued? v. 11—13.

What authority had Samuel or any one else to sacrifice in any place but that which God had appointed? N. B. As the ark was now removed from its tabernacle at Shiloh, as there was no other place appointed for its permanent location, and as there was no altar for sacrifices at Kirjath-jearim where it was now abiding, the law in Deut. 12. 5—7, appears to have been for the present necessarily suspended. This circumstance goes with many others to shew that that whole system of worship was merely typical, of which the substance was yet to come; otherwise the *forms* would have been more strictly adhered to.

Do we learn from Samuel's example the propriety of craving a blessing upon our meals?

Who came out into the street and met them as they advanced to the city, and by what means was he enabled to recognize Saul? v. 16, 17.

How did Saul accost the prophet, and what words passed between them? v. 13—21.

Is it to be inferred from Saul's enquiry that the prophet dispensed with every thing

stately and pompous in his appearance and wore the garb and appearance of a plain unpretending man?

How did Samuel entertain Saul and his servants? v. 22—24.

What other interviews had they together? v. 25—27.

What was probably the tenor of Samuel's conversation with Saul.

CHAPTER X.

With what ceremonies did Samuel proceed to confer the royal office upon Saul?

What was the vessel from which Samuel afterwards anointed David? ch. 16. 13. N. B. This may emblematically represent the more *firm* and *lasting* character of David's kingdom, while that of Saul was *brittle* and *soon broken*.

What, beside affectionate good wishes, was intimated by the kiss? Ps. 2. 10—12. 1 Kings, 19. 18.

On what occasion was the ceremony of anointing made use of, and what was typically signified by it? Ex. 28. 41. 2. 2 Kings 9. 6. N. B. The rite pointed to the great Messiah, the Anointed One, especially to his being anointed with kingly rule over his

church, and to the plenary effusion of the Holy Spirit upon them according to John 3. 34.

What signs does the prophet give Saul for his further satisfaction? v. 2—6.

With what directions did he accompany them?

What happened as he turned away from Samuel to pursue his journey?

Is it to be understood by this that Saul now experienced a real work of regeneration? N.

B. Saul henceforth no doubt became the subject of frequent serious impressions, but his life gives us no good reason to believe him to have been a pious man. When it is said therefore, that “God gave him another heart”—it is merely meant that he conferred upon him those special endowments or *gifts of government* which would qualify him for the able discharge of the duties of his new office.

What happened to him according to the word of Samuel as he passed on his way, and what enquiries did it give rise to?

What answer was returned? N. B. The expression—“But who is their father”—is generally understood as being equivalent to—“Who but God is the father of prophets—and as he puts the spirit of prophecy upon whom he pleases, is it any wonder to find even Saul among them.” It is possible however that it may be intended to insinuate a doubt of the source of the inspiration in his and similar cases, and that they could

not judge whether it was genuine till time and other circumstances should disclose the author and father of it. Viewed in this light it suggests a proper enquiry to be made in all ages concerning such as we often see brought under sudden and powerful religious excitement:—“*But who is their father?*”——Where do their raptures come from?

What proverb originated from this circumstance?

What questions were asked Saul when he returned home, and how did he answer them?

Where did Samuel after this convoke a general assembly of the people and for what purpose? Ans. To confirm and ratify in a formal manner the election of a king which God had previously made.

How did he address the people and what order did he give them?

What was the issue of the lot?

Where did Saul conceal himself and what may we suppose to have been his motive?

What was his personal appearance when produced and presented to the people?

Was this any commendation to him in the eyes of the Lord? Ps. 147. 10.

How was he received by the people?

Does this circumstance throw light upon an expression in the prophecy of Balaam? Num. 23. 21.

What did Samuel leave on record before dismissing the assembly? N. B. This means

that he clearly pointed out the the terms of the compact between the prince and the people—defining the rights, prerogatives, and rules of government of the one, together with the duties and privileges of the other.

Whither did Saul return, and how attended?
How was he regarded by the men of Belial, or the baser class?

CHAPTER XI.

What hostilities were now waged against a portion of the Israelites, and what terms did they offer to the invaders?

Did Nahash require still harder conditions, and what had the elders to say to his terms?

How did tidings of the affair come to Saul, and how was he employed at the time?

What was said to him, how was he moved by it, and what did he do?

What was signified by this act, and what effect had it? v. 7.

What number of men was soon mustered in Bezek?

What word was sent back by the messengers, and to what degree did it animate the men of Judah? v. 9. 10.

In what order and at what time did they come up with the enemy, and with what success did they fall upon them? N. B. Saul

seems to have accomplished this expedition with amazing celerity, as his promise was that he would afford them help next day before the sun was hot, yet he arrived before day in the morning watch, and by noon had completed the victory!

What mark of honor and regard did the people now manifest towards Saul, and how did he receive them?

What subsequent occasion did the inhabitants of this city avail themselves of to shew their respect for the services of Saul? ch. 31. 11—13.

Did Saul thus far manifest a spirit every way becoming his station?

What motion did Samuel make to the people before they dispersed, and what followed? Is it highly proper that the people of God after special deliverances should renew the oath of allegiance and the vow of devotedness to Him?

CHAPTER XII.

How did Samuel begin his address, and what solemn appeal did he make to the people and to the Lord on the occasion? v. 1—5.

What prominent points in their past history does he bring up in review before them? v. 6—12.

What does he assure them as to their future conduct? v. 13—15.

How does he go on to convince them of their great sin in desiring a king?

What was there peculiarly miraculous in this?

What impression did the event produce upon the people, and how did he assuage their fears?

What declaration does he make to them in the Lord's name, and what does he engage for himself?

What do we find parallel to this in the language of Paul? 2 Cor. 12, 14, 15.

How does he conclude the whole? v. 24, 25.

CHAPTER XIII.

What policy did Saul adopt after reigning two years, and what disposal did he make of this force?

Had the Philistines in the meantime been regaining their strength?

What exploit is here recorded of Jonathan, and by what was it followed? N. B. The Philistines appear to have held by some kind of compact several garrisons in the land of Israel, and it is conjectured that Saul from a dread of their growing power prompted Jonathan to this step in violation of the articles entered into, and that this

act of perfidy brought the nation of Israel into great disrepute. The original term for "had in abomination" is the same as that employed by Jacob, (Gen. 34. 36.) which doubtless refers to the breach of a covenant.

Where were the people called together after Saul, and how large an army did the Philistines bring into the field?

What effect had this formidable armament on the Israelites? v. 6, 7.

How did Saul disobey Samuel's express order given in the name of the Lord, and what weak defence did he make to excuse himself to the prophet?

How did Samuel represent his conduct, and what sentence did he pronounce upon him?

What ensued upon the breaking up of the interview? v. 15, 16.

Where did the Philistines encamp, and how did they proceed in ravaging the country?

Is a striking picture of Israel's distress drawn by the prophet, and what does he represent as the procuring cause of it? Is. 42. 22—25.

What signal advantage for carrying on war had the Philistines gained by their previous policy over the Israelites? v. 19, 20.

Did Nebuchanezzar afterwards adopt a similar expedient? 2 Kings 24. 14.

Were the the Israelites provided at all in this respect for an engagement?

CHAPTER XIV.

What bold stroke against the enemy did Jonathan meditate, and to whom did he communicate it?

Where was Saul abiding at this time and how was he attended?

Who attended him as priest, and with what ensigns of the sacred office?

Did this circumstance probably inspire him with a vain confidence? Judg. 17. 13.

What was the relative local situation of the two armies? v. 4, 5.

How did Jonathan break the project to his armor-bearer, and how did he answer him?

Does the scheme indicate a strong spirit of faith in both of them?

Does the result prove it to have been suggested by a divine impulse?

By what considerations did he encourage himself in the undertaking?

Are we at present to expect miraculous interpositions in our affairs?

What token did they agree upon according to which their proceedings were to be determined?

What was the consequence of their discovering themselves to the Philistines?

What was the success of their first onset?

How is the panic described, and what miraculous event occurred to encrease it?

Have we already considered a case very similar? Judg. 6.

What did the watchmen of Saul observe, and what steps were immediately taken?

Did the increasing tumult in the host render Saul so impatient that he could not wait for an answer from the oracle?

Should we suffer our most pressing business to interrupt our religious exercises? N. B. The event frequently proves that the calls to which we give way are by no means urgent, and that it would have been better for us to have continued at our duties. Just as in the present case Saul found the enemy so busily employed in slaughtering each other, and doing his work for him, that his services could have been very well spared till he had finished his devotions.

What unexpected success did the Israelites receive on that occasion? v. 21.

Whither did the battle pass over?

What circumstances occurred to distress the Israelites in the full tide of their victory?

Was this a very rash and impolitic order, and enforced with a needless severity?

Were the people cruelly tantalized by it?

How did Jonathan fall under the curse and what ensued? v. 27—30.

Whither did they pursue the enemy, and what was the unhappy consequences of their fasting? v. 31—33.

What express law was broken by this means? Deut. 12. 23.

What order did Saul issue for the purpose of staying their sinful precipitancy?

How did he distinguish the place?

What propositions did he then make to the people, and how was it received?

What deterred him from putting it in execution?

Does he seem to have concluded that God was for some reason offended, and how does he proceed to detect the transgressor? v. 38—42.

Is this always a reasonable conclusion when our prayers are not answered? v. 43—45.

Did not Saul in this matter shew himself blinded to his own sin in troubling Israel?

Are those often the severest towards other's faults, who are most indulgent to their own?

How was Jonathan rescued?

Was the opportunity thus lost of completing the destruction of the Philistines?

What is said of Saul and his achievements after this?

CHAPTER XV.

What commission does Samuel now give to Saul, and how does he commence the delivery of it? v. 1—3.

Where have we an account and how expressed, of this people's being condemned and devoted to destruction? Deut. 25. 17—19.

- How large a force was soon collected, and what was Judah's proportion?
- How did Saul station his army, and what message did he send to the Kenites or descendants of Jethro?
- What was Balaam's prophecy respecting the Amalekites and Kenites? Num. 24. 20, 21
N. B. Though the latter were to be wasted, yet Saul was not to waste them.
- Do good men often leave the divine blessing as an inheritance to their children?
- Was it not as just to punish the present race of Amalekites for the sins of their fathers, as to reward the Kenites for the good deeds of theirs? Mat. 23. 35. N. B. There is nothing, however, in the scriptures which teaches that God punishes men independent of their own personal deserts.
- Did the Kenites depart?
- Is it always dangerous to be found among God's enemies when desolating judgments are abroad? Rev. 18. 14.
- What was the issue of the enterprize and what was faulty in Saul's conduct on the occasion? N. B. The command given to Saul (v. 3.) was no doubt designed as a *particular test* of his obedience; one on which the most momentous consequences were suspended, and in this respect analagous to the charge given to Lot and his family about looking back towards Sodom, and not unlike that laid on our first parents relative to eating of the forbidden tree. The same principle of

special probation we doubt not, from Heb. 12. 15—17., holds under the Gospel, and those who have received more than usual illumination ought to be aware, when brought into circumstances of strong temptation, that their eternal destiny *may* hinge upon the issue of *that one trial*, not however but that the truly penitent shall evermore find mercy.

What word of the Lord came to Samuel on this occasion, and how was that good man affected by it?

What was told Samuel respecting Saul's movements, as he was in pursuit of him, and what were the circumstances of their interview? N. B. By Saul's "setting him up a place" is probably meant his erecting a trophy, triumphal arch, or some other monument of his victory over the Amalekites.

What solemn remonstrance did the prophet then utter, and how did Saul endeavor to to justify himself? v. 14, 15.

Of what does he proceed to remind Saul, and what use does he make of this fact? v. 16—19.

How does Saul still persist in vindication of himself, and does his own confession convict him of downright disobedience?

Is hypocrisy in religion very apt to be detected by a *partial* obedience?

What appeal did Samuel then make to Saul's conscience on the grand principle of serving God?

What does our Saviour say of similar import to this? Mat. 12. 7.

How did he then proceed to read out to him his doom?

What confession was Saul at length induced to make and what request did he join with it?

What did Samuel reply, and what happened as he turned to go away?

How did he improve the circumstance?

Is it unspeakably fearful to incur a sentence of which the Strength of Israel will never, never repent?

What request did Saul urge hereupon, shewing that his principal concern was about his credit with the people?

Is it always a bad sign when one who pretends to be humbled before God is very solicitous to be honored in the sight of men? John 5. 44.

Relate the circumstances of the fate of Agag?

What led him to suppose that the bitterness of death was past? N. B. He probably inferred this from having been spared when his subjects were slain, and from his having now been taken out of the hands of an armed and vindictive king, and brought before a gentle prophet.

Does this represent the language of multitudes who are equally likely with Agag to be disappointed?

Who alone are entitled to adopt this language?

What appalling sentence does Samuel pronounce against him, and how does he proceed to execute it?

Did he thus shew himself entitled to the praise bestowed upon his tribe in reference to another transaction? Deut. 33. 9.

What similar incident is related of another prophet? 1 Kings 18. 40.

Did Samuel henceforth ever come to see Saul?

What token of concern did he nevertheless evince for him? v. 34.

CHAPTER XVI.

What appears to have been Samuel's ordinary occupation after retiring from public life?

On what new occasion relating to the state was he called out?

What objection did he raise and how did the Lord obviate it?

Was this in any measure repugnant to truth?

Whom was he bid to call to the sacrifice, and what else to do?

How did the men of Bethlehem receive him, and what was probably the occasion of their dread? N. B. Either conscious guilt led them to fear him as a messenger of wrath, or they dreaded the anger of Saul in

case they entertained him. On grounds somewhat similar, "all Jerusalem was troubled with Herod" when they heard of the birth of Jesus in this very city of Bethlehem, dreading the effect of his jealousy.

What was Samuel's answer, and whom did he sanctify? N. B. By this is principally meant, *that he commanded them to sanctify themselves*; according to a phraseology which we have had occasion to notice before.

Who was the eldest of Jesse's sons, what was Samuel's impression when he presented himself, and how was his error corrected?

Were the prophets themselves liable to mistake at times? 2 Sam. 7. 3.

How many of Jesse's sons came successively before Samuel and with what result?

How many sons had he in all? ch. 17. 12.

What followed upon the rejection of the seven? v. 10. 11.

How does the Psalmist speak of this? Ps. 78. 70, 71.

What was David's personal appearance?

What is the import of his name? Ans. *Beloved*, from his being one of the most eminent types of the Beloved Son of God, who is frequently called David in the prophetic scriptures. See Jer. 30. 9, Hos. 3. 4, 5. He is supposed to have been at this time eighteen or twenty years of age.

What mark of honor was put upon him and what effect followed? 2 Sam. 23. 1, 2.

Did this anointing actually invest him with the kingly authority without the concurrence of the people? 2 Sam. 2. 4.

Whither did Samuel retire after this last public act?

What happened to Saul in consequence of his transgressions, and what is to be understood by it? N. B. It is implied that the peculiar tokens of divine favor which he had formerly enjoyed were withdrawn—that his good dispositions, together with his capacity for public business forsook him, and that he became a prey to fretfulness, rashness, suspicion, melancholy; at one time giving way to ungoverned bursts of anger, at another sinking into the terrors of despair.

Is something like this still the consequence of grieving away the spirit of God by wilful sin?

What expedient did his servants suggest for mitigating his distress, and what did he say to it?

Could they have given him much better advice, and what should it have been?

Does this strikingly represent the conduct of those who endeavor to drown conviction in the pleasures of sense?

What individual was recommended to Saul for this purpose, and on what grounds?

By what means was he brought to court, in what esteem was he held, and what the duty assigned him?

Had it the desired effect?

What other instance have we of music being resorted to to compose and exhilarate the spirits? 2 Kings 3. 15.

CHAPTER XVII.

Does David appear to have retired from the court for some time previous to the events related in this chapter? v. 15, 58.

What armies are here presented to us in hostile array, and what were their respective stations?

What remarkable personage stands forth as the champion of the Philistines?

Are we any where else informed how his ancestors came to be seated in Gath? Josh. 11. 22.

What description is given of his person, and armor? N. B. His height at a moderate calculation is computed to have been upwards of ten feet, and his coat of mail alone, saying nothing of his other armor, weighed upwards of 150 pounds!

How did he challenge and defy the armies of Israel, and what was the effect upon them? To what was their faint-heartedness owing? Deut. 32.

How long a time did he continue to utter this insolent language? v. 16.

What is said of Jesse's age and family at this time? v. 12—14.

How was David employed at this crisis, and by what means did he get to the camp? v. 17, 18.

Was there a peculiar Providence in David's being sent rather than any of his brethren?

What is said of his compliance with his father's order, and what took place when he arrived? v. 19—24.

What tempting rewards were held out to the man who should encounter and kill the Philistine?

What was meant by the expression that "his father's house should be free in Israel?" Ezra 7. 24.

What did David say to those that stood by, and what was the jealous and reproachful answer of his brother?

What was David's meek, yet manly reply, and was he at all discouraged or deterred?

Did his words at length come to the ears of Saul, and what does he say to him when called into his presence?

Was David's heroic purpose doubtless the effect of a divine impulse upon his mind?

What objection did Saul suggest and how did David reply? v. 33—37.

What fruit should we always derive from the past experience of God's mercies? Ps. 77. 5—11.

How did Saul proceed to accoutre this youthful champion, and what was the consequence?

Was this circumstance providential, and what was the design of it? Zech. 4. 6. 1 Cor. 1. 27.

With what armor did he equip himself, and draw near to the Philistine, and in what spirit did Goliath receive him? v. 41, 42.

What was said by them respectively as they drew near to the combat? v. 43—47.

Relate the remaining circumstances and the final issue of the engagement? v. 48—51.

How did the men of Israel follow up this victory?

How did David dispose of his trophies, and what notice did Saul take of him? v. 55, 58. N. B. Although it is hardly supposeable that Saul had lost all recollection of David who for some time was attached to his court, and even to his person, yet it is very conceivable that he had, in his mental agitation and distraction, forgotten his family, after the name and character of which he now enquires.

CHAPTER XVIII.

What effect had David's late exploit, together with his general winning deportment, upon Jonathan?

How did he testify his affection, and from what does it appear to have been mutual?

Where was David's ordinary residence henceforward, how was he employed, and with what acceptance?

Did Jonathan take a course towards David which amounted to a generous relinquishment of his own prospects of the kingdom?

What incident occurred while Saul and David in company were visiting several cities of Israel after the death of Goliath?

Does the bestowment even of deserved praise require the exercise of the greatest prudence?

What effect had the circumstance on Saul, and how was his malevolence evinced? v. 8, 9.

Did it prompt him to any act of violence, and with what result?

What was the source of Saul's dread of David, what measures did it lead him to adopt, and what was the consequence?

Do the pure and holy lives of good men often strike the wicked with a kind of terror? Mark 6, 20.

Did he gain in the affections of the people as much as he lost in those of Saul?

What plot did Saul devise for the purpose of exposing David to be cut off by the Philistines?

Was he not bound in truth and honor to give his daughter to David?

How did David reply to the proposition, and was it faithfully fulfilled?

Is the departure of God's spirit from a man often marked in the subject of it by a gross

abandonment of truth, honesty, and every moral principle?

When the former stratagem failed, what new snare was laid for David? N. B. "In the one of the twain," i. e. that between both his daughters, Merab and Michal, he should in the end become his son-in-law.

What did Saul command his servants, and what was the result?

What did Saul make the condition of David's marrying Michal, and did he readily comply?

What was the effect of Saul's increasing conviction that the Lord was with David, and what spirit did he manifest in this? 1 John, 3. 12.

What was the impression produced upon the nation at large by David's wise behaviour, especially in respect to the Philistines?

CHAPTER XIX.

What new troubles came upon David after his marriage, and what blessing had he to counterbalance them? Prov. 17. 17.

Does deep settled malice naturally tend to murder?

How did Jonathan endeavor to effect the safety of David?

Does this plan appear to have been so contrived that David might be an ear-witness of the conference?

- By what engagements did he attempt to pacify and reconcile his father?
- What effect had his intercession upon Saul, and what were the fruits of it? v. 6. 7.
- What signal service did David again perform for his country, and how was this and all his kindness to Saul rewarded? v. 8—10.
- What further mischief did Saul plot against David, and how was he delivered from it?
- What escape similar to this is mentioned in the New Testament? Acts 9. 25.
- What Psalm did David pen on this occasion? Ps. 69. Title.
- What was Michal's stratagem for deceiving the messengers, and what was the result?
- Was there any thing in her conduct which cannot be justified?
- Whither did David flee for refuge and for counsel and what passed between him and his venerable friend?
- What appears to have been Samuel's ordinary occupation at this time? N. B. He probably presided over a seminary of young prophets.
- Did Saul hear of David's retreat, and what ensued? v. 20—20.
- What similar passage do we find in the New Testament indicating the happy effects of religious assemblies? 1 Cor. 14. 24, 25.

CHAPTER XX.

Whither did David flee while Saul was in his trance, how did he lay open his heart to his friend, and how was he answered?

Does Jonathan appear to have been deceived in his father?

What further conversation ensued, and what mode of trial did they agree upon? v. 3—8.

How does Jonathan protest his fidelity to David, and what further conversation had they? v. 9—13.

What additional engagements does he urge David to enter into?

By what token did he agree to give him notice how his father stood affected towards him? v. 18—23.

Was David missed at the next monthly feast, and to what did Saul attribute his absence?

Was the feast here spoken of especially commanded in the law? Num. 28. 11. Ps. 81. 3. N. B. Extraordinary sacrifices were offered upon this occasion, upon a part of which the offerers and their families feasted.

What transpired on the next day, and the day following, and how did Jonathan plead David's excuse? v. 24—29.

How was Saul hereby affected, and how did his rage vent itself?

What humble remonstrance did Jonathan make, and how was it received?

What saying in the Proverbs is naturally suggested by this relation? Prov. 17. 12.

How did Jonathan proceed in the morning to fulfil his promise to David? v. 35—40.

What were the circumstances of their meeting and parting?

Does it appear that they met more than once after this? ch. 23. 16—18.

CHAPTER XXI.

Whither did David now betake himself, and how did Ahimelech receive him?

Does it appear that he was absolutely alone? Mark 2. 26.

What seems to have been his principal object in coming hither? ch. 22. 10.

What did he answer the priest, and what is to be thought of his conduct in this respect?

Was a falsehood on this occasion both useless and inexpedient?

Did David afterwards reflect severely upon himself for his duplicity at this time? ch. 22. 22.

Did Ahimelech hesitate somewhat in complying with his request, and did he finally yield?

For what purpose does our Saviour allude to this circumstance? Mat. 12. 3, 4.

Are we from hence to infer that the positive institutions of religion may be dispensed with when the preservation of life, or urgent necessity require it?

Who happened to be present at this time that afterwards proved a traitor both to David and to Ahimelech? N. B. He was probably a proselyte.

What further request did David make to Ahimelech, and what did he obtain in consequence?

Whither did he go from thence, and why?

What feelings did his coming excite in the servants of Achish, and what effect had this upon his spirits?

What stratagem did he resort to in this extremity?

What Psalm was written at this time, and what sentiments does David express in it? Ps. 34. N. B. Abimelech mentioned in the title of this Psalm was the name common to all the kings of the Philistines.

Was this dissimulation inconsistent with perfect truth and uprightness?

What consequence followed? N. B. It is supposed by some that the 56th Ps. was also composed during David's stay at Gath on this occasion.

CHAPTER XXII.

Where was David's next place of resort, and who flocked to him in his voluntary exile?

What remarkable incident took place at this time? 2 Sam. 23, 13—17.

What Psalm did he write here, and what is the general strain of it? Ps. 142.

Is it probable that the Apostle alludes to David among the Old Testament worthies mentioned Heb. 11. 38?

Whither, and for what purpose did he then go thence, and with what success?

Is there reason to think that the king of Moab was at this time an enemy to Israel? ch. 14. 47. N. B. As David's grand-mother Ruth was a native of Moab, it is probable that this circumstance formed another inducement for him to provide a retreat for his aged parents in that country.

What prophet's counsel and company did David enjoy at this time, and what direction did he receive from him with which he complied?

What event soon occurred which showed that his presence was much needed in the land of Judah? ch. 23. 1—5.

Where was Saul abiding at this time, and what did he say to his servants when informed that David was discovered?

What new information was then given him, and what step did the king immediately take?

In what language was Ahimelech arraigned, and what did he plead in his own defence?

What sentence did Saul then barbarously pronounce upon him and his house, and how was it executed? v. 16—18.

How many persons fell victims to his cruelty on that occasion? v. 18.

Did his inhuman revenge proceed to still greater lengths? v. 19.

What former denunciation was accomplished by this fearful massacre? ch. 2. 31—36.

Does this history present us with a mournful picture of the final consequences of undue parental indulgence?

Did Saul notwithstanding act freely in this transaction, and thus render himself as guilty as though no such previous prediction had been made?

What Psalm was written by David on the occasion of Doeg's treachery, and what is the drift of it? Ps. 52.

Who of the family escaped, what word did he bring to David, and what was his reply? N. B. David was in Keilah at this time.

Was it however a comfort to David that he hereby secured the presence of a High Priest with him? ch. 23. 9.

CHAPTER XXIII.

What tidings of an invasion are brought to David, and what does he do before going up against the enemy?

What practical duty is intimated to us in this circumstance? Prov. 3. 6.

- For what reason did he enquire a second time, and what answer did he receive?
- What was the success of the expedition, and who came to him at Keilah?
- Why is it mentioned that he came with an ephod in his hand? Exo. 28, 28—30.
- How did Saul flatter himself when he heard of David's being at Keilah?
- What did he hereupon undertake, and to what had David recourse?
- Did he repeat his enquiry, and what answer was returned him?
- What effect had this on David's movements, and his on Saul's?
- Where did David abide after this, and of what avail was Saul's pursuit of him?
- What was David well persuaded of as to Saul's intentions, and with whom had he an interview in the wilderness for the last time?
- What passed between these constant friends on this occasion?
- What intelligence was now conveyed to Saul, and how did he receive it? v. 19—23.
- Into what imminent peril was David there brought, and how did he escape?
- Does the Lord often interpose for the deliverance of his people just at the crisis when they are about to give up all hope? 1 Cor. 10. 13.
- What did they thence call the place, and what does the name signify? Ans. *Rock of divisions*, from its separating between David and Saul on this occasion.

Whither did David thence retire? N. B. It is supposed that it was in the wilderness of Engedi that David penned the 63d Psalm, which is replete with the most pious and and devout sentiments.

CHAPTER XXIV.

What induced Saul to renew his pursuit of David, and how large a force did he employ for that purpose?

What remarkable Providence brought him and David together?

What did David's attendants say to him on this occasion, and with what considerations did he restrain both himself and them from harming Saul?

How far did he avail himself of the present opportunity, and with what subsequent feelings?

What are we taught by David's moderation in this instance? Prov. 16. 32.

What occurred after Saul left the cave?

Repeat the substance of David's pathetic appeal to Saul on this occasion? v. 9—15.

Was Saul exceedingly softened by David's words, and how did he reply? v. 16—20.

To what was this sudden change owing? Prov. 21. 1.

With what request of Saul did David comply before they parted?

Was David's confidence in Saul henceforth restored? Prov. 26. 25. John 2. 23, 24.

CHAPTER XXV.

Whose death is here mentioned, and what tokens of public regret were manifested?

Had the people by this time undoubtedly become sensible of their folly in rejecting him and desiring a king?

Where was he buried, and whither did David retire after this?

Of whom have we an account in this connection, and what is said both of the man and his wife? N. B. Nabal signifies *folly*.

On what occasion did David send a message to him, and what were the young men commanded to say? v. 4—8.

Might David justly have claimed a reward from Nabal, instead of suing for a favor?

What harsh and insolent reply did Nabal make to them?

What was David's hasty resolve when informed of what had happened? v. 13. 21, 22.

What intelligence was given in the mean time to Abigail, and what step was she prompted to take? v. 14—19.

Would she, in ordinary circumstances, have been justified in disposing so largely of her husband's property without his consent?

What were the circumstances of her interview with David, and what the substance of the plea she offered on the occasion? v. 23—31.

Was the whole address managed with the utmost prudence and ingenuity?

Was the admonition taken as well as it was given, and what was David's reply? v. 32—34. Prov. 25. 12.

Did he receive her present, and what were his parting words to her?

Might not this affair of David have suggested to Herod the proper mode of releasing himself from the rash vow which finally cost the life of John the Baptist? Mat. 14. 8—11.

What occurred soon after at Nabal's house? v. 36—38.

What important results grew out of this transaction? v. 39, 40.

Did her modest reply intimate that she declined the proposal?

What other wife did David take, and how had Saul disposed of Michal?

CHAPTER XXVI.

What new information did Saul receive from the Ziphites, and what probably prompted them again to betray him? N. B. It is not unlikely that they despaired of David's pardon for their former perfidy?

What was Saul hereupon prompted to do, and how did David get intelligence of his motions?

What discovery did David himself make of Saul's situation, and what adventure did he propose to two of his comrades?

How was Abishai related to David? 1 Chron. 2. 16.

In what posture did they find things in the camp?

What was Abishai's suggestion to David, and how did he receive it?

What was the only improvement they made of the opportunity thus put into their hands?

How was he enabled to do this?

What did David do after retiring and placing himself upon a post of safety, and what dialogue ensued? v. 13—16.

What was Saul's language when he knew David's voice, and what was David's reply? v. 17—20.

What penitent acknowledgments did Saul then make, and what evidence did David produce of his own innocent intentions?

What invitation did he make to David and with what promise was it accompanied?

How did David restore him his spear and his cruse, and with what expressions did he do it? v. 22—24.

What prediction did Saul utter of David's advancement?

Did Saul and David on this occasion meet and part for the last time? N. B. There is no evidence that they ever had another interview.

CHAPTER XXVII.

What signs of despondency did David at length evince in view of the malice of Saul and the treachery of his countrymen?

Are the strongest believers under heavy and long continued trials liable to the same inroads of unbelief? N. B. The whole train of events that mark the history of David from this time to the death of Saul shew plainly that this was one of the most ill-judged steps which he could possibly have taken. It involved disobedience to a former command (ch. 22. 5.) and led him to adopt an equivocating course of conduct highly derogatory to his character, and followed by evident tokens of divine displeasure.

Whither did he fly for refuge, with what attendants, and with what effect upon Saul?

What request did he make of Achish, and what did he do in compliance with it?

Was Ziglax in the country of the Philistines, or did it properly belong to the inheritance of Israel? Josh. 15. 31.

How long a time did he dwell there, what expedition did he then engage in, and with what success?

Had this people been long ago doomed to destruction? N. B. The Geshurites and the Gezrites were probably branches of the

Amalekites and fell under the general sentence.

What region did they inhabit?

What account did he give to Achish after his return, and what is to be thought of it? N. B. What David said was undoubtedly *true in itself*, although it did not convey a true impression of the fact to the mind of Achish, who at once concluded from this ambiguous answer that David had been fighting against his own countrymen, and had thus widened the breach between himself and them so that it could not be healed. He must, however, be acquitted of a positive falsehood.

What severity did David employ in this expedition, and for what reason?

CHAPTER XXVIII.

On what occasion did Achish design to secure the services of David, and what evasive answer did he receive which he construed favorably?

What promise did he make upon that understanding to David?

What mention is made here of Samuel and Saul, and why is it introduced in this place?

Ans. To prepare the way for the subsequent narrative of Saul's consulting the witch of Endor.

- Was there any law which required the putting away of wizards, witches, &c. out of the land. Ex. 22. 18.
- Where did Saul gather his army together, and what circumstances tended greatly to dispirit him? v. 4—6.
- Was not a guilty conscience at the bottom of all his terrors?
- What had he recourse to in this extremity?
- What express command did he violate in this, and how was his conduct grossly inconsistent? v. 3. Lev. 19. 31.
- What information did he receive, and in what circumstances did he make the application?
- What objection did the woman offer, and how did Saul obviate it?
- Relate the circumstances which followed till the risen prophet began to address Saul. v. 11—14. N. B. There is far more difficulty than importance in giving a satisfactory reply to all the queries that might be started in respect to this mysterious transaction. The only clue which can guide us to a correct view of it, is to compare this case with whatever of a similar nature we find elsewhere mentioned in the Scriptures. The miracles *apparently* wrought by the enchantments of the magicians in Egypt no doubt came the nearest to it, although the apparition of a disembodied human spirit is a *far greater* event than the other. But in both cases we think all idea of Satanic agency

is to be excluded, and the immediate hand of God acknowledged in what is wrought; and in both we are led to believe that the arts and incantations employed by the nominal workers of the miracles merely afforded an *occasion* on which the Almighty saw fit to put forth his power and in a sovereign manner to *co-operate* and concur in the production of a supernatural effect—an effect at the same time so vastly beyond the force of the means employed, as to be a source of equal astonishment to the ostensible agents, as to any one else, and leaving them without any *rational* pretence to ascribe it to their own power. Our conclusion therefore is, that it was the *real Samuel* who now appeared and spake such words of terror to Saul; although from the narrative being couched in language suited to popular conceptions rather than to absolute verity, some parts of it require to be interpreted with a due discrimination between “the letter and the spirit.” “*To-morrow thou shalt be with me*”—merely announces the fact that on the ensuing day, Saul should be in the invisible state, as Samuel then was, without intimating that he should be with Samuel in happiness.

What conference ensued between Samuel and Saul on this occasion?

How did this terrible message affect Saul, and what served to increase the effect?

What did the woman say to him, and was he at length prevailed upon to partake of some refreshment?

Does the whole transaction shew an astonishing degree of desperation in Saul?

Does it also prove in a striking manner that the wicked in seasons of danger and distress are often ready to apply to good men whom they have before despised and rejected? Jer. 37. 2, 3.

CHAPTER XXIX.

Where did the Philistines gather their armies, and into what trying dilemma was David brought? v. 1—5.

Had not these princes of the Philistines sound reason and policy on their side?

Is it always wise to be slow in trusting those who have changed sides?

What door was providentially opened for his escape out of the difficulty?

How did he reply to Achish's complimentary discharge?

Is there not reason to think his language had somewhat of a double sense, and that he inwardly rejoiced to be sent away?

What parallel case of politic dissimulation may be mentioned? 2 Sam. 16. 15—19.

Did Achish persist in David's leaving the ranks, and what final orders did he give him with which he complied?

CHAPTER XXX.

What sad event had taken place in **Ziglag** during **David's** absence?

Was this probably intended as a rebuke for his previous conduct?

In what was the hand of a kind Providence particularly conspicuous in the capture of the city?

How was **David** affected by the spectacle, and what increased his distress?

What was his first step at this juncture, and what answer did he obtain? v. 7, 8.

What is said of his pursuit of the enemy, and of the means by which he was enabled to come up with them? v. 9—15.

In what posture did he find them, and what was the result of the attack? v. 16—20.

How was he received by the two hundred men he had left behind, what difficulty had like to have arisen about the distribution of the spoil, and how was it prevented?

What ordinance was thenceforward established in **Israel** touching the distribution of spoil?

How did this differ from the appointment of **Moses** in respect to the spoil of **Midian**? Num. 31. 27.

What presents did **David** then make?

CHAPTER XXXI.

- What prediction of David respecting Saul was now about to be fulfilled? ch. 26. 10.
- What is said of the success of the Philistines in the engagement?
- Whom was Saul constrained to see fall before his eyes?
- What did he desire of his armor-bearer, and did he obtain his request? N. B. The Jews have a tradition that Saul's armor-bearer was no other than Doeg, the Edomite.
- What was the fate of both of them at last?
- What is elsewhere said of the procuring cause of Saul's death? 1 Chron. 10. 13, 14.
- What effect had the defeat of Saul's army upon the adjacent country?
- Does reference seem to be had to this long after by one of the prophets? Hos. 13. 10, 11.
- What was done by the Philistines the next day and subsequently?
- How were the remains of Saul and his sons rescued from the Philistines, and what was done with them?
- What was their motive in this act of kindness? ch. 11.
- Had the Philistines very little reason to boast of this victory? 2 Sam. 5. 17—25.

II. SAMUEL.

CHAPTER I.

Does it appear that the number of David's followers considerably increased during his stay in Ziglåg? 1 Chron. 12.

What came to pass after the death of Saul, and David's return from the slaughter of the Amalekites? v. 1, 2.

What enquiries did David make of him, and what were his replies? v. 3—10.

How does this account of Saul's death agree with that before given? 1 Sam. 31. 5. N. B. It may be supposed that the Amalekite fabricated some of the principal circumstances in his story with the vain hope of ingratiating himself into the favor of David.

How were David and his men affected by this intelligence?

What said David to the Amalekite, and how did he see fit to deal with him? v. 13—16.

Of what duty are we reminded by this severe punishment? 1 Pet. 2. 13—17.

How is David's act on this occasion to be justified? N. B. The man was an Amalekite, one of a nation who were judicially doomed to destruction—by his own confession he had been guilty of a base murder, seeing a man's desire to die cannot authorise another to kill him—and his death would operate as a salutary warning to others to look for no favor from his hands for harming any of the

house of Saul. A subsequent event shewed that David intended it should be viewed in this light. ch. 4. 8—12.

By what method did David express his lamentations over Saul and over Jonathan? Ans. By a sacred elegy.

How does the poem commence, what charge does he give as to publishing the event, and what wish does he intimate as to the scene of the catastrophe? v. 19—21.

How does David celebrate the valor of the slain, and the circumstances of their death? Upon whom does he call to join in the lamentation, and why?

How does he vent the affectionate sentiments of his heart in memory of the friendship of Jonathan?

Does he shew throughout this composition a peculiarly generous spirit in concealing the faults, and displaying the virtues of a fallen enemy?

What says the wise man applicable to this conduct? Prov. 24. 17.

CHAPTER II.

What direction did David receive after this from the Lord, and what is said of his compliance with it? v. 1—3.

By what ceremony was he then declared king of Judah, and what information was then given him?

What respectful and grateful message did he thereupon send to the men of Jabesh-Gilead? v. 4—7.

What rival successor to the crown now appeared, by whom and where was he brought forward, and with what success? v. 8—11. N. B. Mahanaim was on the east side of Jordan where it is supposed David had the least interest. But great numbers from all the other tribes, except Judah, soon flocked to Ishbosheth.

How long a time elapsed before hostilities commenced between them? N. B. David and Ishbosheth seem to have commenced their reign about the same time, and to have reigned together as long as David had his kingdom in Hebron, which was seven years and six months. The two first years of this period passed peaceably, but war broke out at the end of that time which continued during the remaining four years and six months, when Ishbosheth was slain, and David began to reign over the rest of Israel.

Relate the circumstances which gave rise to the unhappy contest here recorded, and the issue of it. N. B. As Gibeon was in the tribe of Benjamin, it appears that Abner had marched his army over the Jordan, no doubt with the intention of provoking a quarrel.

Is this a specimen of the slight and trivial causes from which bloody wars have often risen?

What may we suppose to have been David's reasons for not being the first to commence hostilities against his rival? 1 Sam. 24. 16—22.

Were the three young men mentioned v. 18. related to David, and how? 1 Chron. 2. 16.

What is said of Asahel and his fate, and what stopped his pursuers, except Joab and Abishai? v. 18—24. N. B. As Abner slew Asahel in self-defence, he cannot be blamed for the deed any farther than as he was the original cause of the contest.

Where did Abner rally his scattered forces, and what did he say to Joab in begging for a cessation of arms?

Does he seem to cast the whole blame upon Joab, and to adopt a far more serious style than that which he used at the commencement of the contest?

How did Joab reply, and what was the import of his words? N. B. "Unless thou hadst spoken," undoubtedly refers to Abner's original banter at the pool of Gibeon; "Unless thou hadst bidden the young men to rise up, and play before us, none of us had struck a stroke, or drawn a sword against our brethren."

What did he then generously do to stop the pursuers, and afford their brethren an opportunity to escape?

Whither did they respectively return, and what was found to be the loss on both sides?

CHAPTER III.

Did the civil war continue between the houses of David and Saul, and what was the result on the whole?

Does this afford a representation of the conflict between the flesh and the spirit in the hearts of believers?

How many children had David born to him in Hebron?

What was the occasion of a rupture between Ishbosheth and Abner, and to what sharp words did it give rise? v. 7—10.

What proposals did Abner make to David, and on what terms was he willing to accede to them?

What means did David employ, probably by Abner's advice, to obtain his wife, and with what success?

How did Abner exert himself to bring over the nation at large to the interest of David? v. 17—19.

Why may we suppose he was particularly anxious to secure the tribe of Benjamin? 1 Chron. 12. 29.

With what retinue did he go to David, and how was he entertained by him? N. B. This was in all probability a "feast upon a covenant," like those mentioned Gen. 26. 30. and 31. 54.

With what promise did Abner go from the presence of David?

Where was Joab while Abner was thus negotiating with David, and what did he do upon receiving intelligence, after his return, of what had taken place?

Was not his address to David highly presumptuous and insolent?

Does he appear to have made use of David's name, unauthorised, in recalling Abner?

Of what barbarous deed was he guilty after Abner's return, and how did he effect it?

Was any one else privy to the murder, if not concerned in it? v. 30.

What were the peculiar aggravations of this bloody act? 1 Kings 2. 5. Deut. 27. 24.

Was the judgment upon Abner a righteous one as coming from the hand of the Lord? N. B. Besides transgressions known only to the Searcher of hearts, he had for several years, against the dec'ared and known will of God, persevered in supporting the pretensions of Ishbosheth to the throne in opposition to those of David.

How was David affected by this cruel assassination, and how did he express his detestation of it?

Where was Abner buried, and what marks of grief attended his funeral? v. 32—34. N. B. "Abner died not as criminals do, who are bound, fettered, put to shame, and executed for their offences; nor as a rash man who had needlessly run himself into danger, but as an honest man who is unexpectedly set upon by ruffians, and murdered." SCOTT.

What other tokens of respect did David pay to the memory of Abner, and how did the people stand affected towards him on this account?

Did his conduct and declarations entirely satisfy the people that he was guiltless of Abner's blood?

What did he say finally to his servants, and what was the import of it? N. B. He admits that a great man has fallen by the hands of a wicked assassin, and supposes that the natural inference would be, that condign punishment ought at once to be inflicted upon him: but he here pleads that his kingdom is yet weak and in its infancy, his nephews men of rank and influence, and that the bringing to justice of persons of so much consequence would be too bold a stroke for him in his present circumstances.

Notwithstanding this plea of policy, what was David's evident duty in the case according to the law? Num. 35. 31—34.

Did Joab eventually meet with the punishment which his crimes deserved? 1 Kings 2. 32—34.

CHAPTER IV.

How were Ishbosheth and his adherents affected by the news of Abner's death?

What son did Jonathan leave, by what infirmity was he marked, and to what was it owing?

What was the fate of Ishbosheth, and what the circumstances?

What were probably the motives which urged them to this deed?

How did it appear in the issue that they entirely mistook David's character? v. 8—11.

Will a similar disappointment befall all those who think to serve the interests of the son of David by sinful practices, such as war, persecution, truce-breaking, &c.? Is. 66. 5.

What sentence was executed upon them, and what was done with the head of Ishbosheth?

CHAPTER V.

What application did the assembled tribes make to David after this, and what were the two arguments employed by them to enforce it?

Is it implied, by the expression, that every individual of Israel was present at Hebron on this occasion?

Have we elsewhere a more detailed account of the gathering of the tribes to Hebron at this time? 1 Chron. 12. 23—40. N. B. This "gathering of the people" to submit themselves to David was a partial fulfilment of the ancient prediction of Jacob respecting the "sceptre of Judah," Gen. 49. 10. which

was to be more perfectly accomplished in the future flocking of the nations to the standard of the son of David under the Gospel dispensation.

What is said by the Prophet respecting the Messiah's government, which strikingly corresponds with this gradual enlargement of David's kingdom? Is. 9. 7.

Was David now anointed again?

What is said of his age, reign, &c.?

What correspondencies to this may be mentioned? Num. 4. 3. Luke 3. 23.

What expedition did he engage in shortly after his inauguration, and what is said of the progress and result of it? v. 6—8. N. B. It is supposed that the Jebusites had such confidence in their strong-holds, that in derision of their invaders they placed a company of invalids, the blind and the lame, upon the walls, as if to defend the fortress against them!

Did David succeed in taking it, what did he call it, and how did he fortify it?

Did David's greatness increase and from what cause?

What neighboring king sent to congratulate David on his accession to the throne, and in what other way did he shew his regard for him?

Of what is this typical? Is. 60. 10. N. B. It is worthy of consideration whether this and other similar predictions are not beginning to receive an accomplishment at the present

day in those munificent donations made for the building up of Zion in the world.

To what firm conclusion did David come in his own mind from his growing experience of the Lord's mercies?

How was his family multiplied and increased?

Does he not appear in this respect to have regarded too little the divine injunction delivered by Moses? Deut. 17. 17.

What new invasion was David now called to oppose, and where did they respectively choose their stations?

What encouragement had David to engage the enemy, and how did the event correspond? v. 19—21.

What did he thence call the place, and what is signified by the name? N. B. Baalperazim signifies,—*Lord, or Master of Breaches.*

Did the Philistines subsequently renew the invasion, and what was there peculiar in the engagement which followed?

Are we taught by this the necessity of our own active concurrence with divine interpositions in our behalf? Phil. 2/ 12, 13.

CHAPTER VI.

What new gathering of the people, or a part of them, did David make, and for what purpose?

How does this account vary from that given in 1 Chron. 13?

Where was the ark stationed at this time, and by what means did they undertake to transport it?

Did they in this follow the injunctions of the law, or the example of the Philistines? Ex. 25. 14. Num. 7. 9.

With what tokens of joy was the removal accompanied?

What Psalm is supposed to have been written or sung on this occasion? N. B. Compare the first verse of this Psalm with Numbers 10. 35.

What solemn event took place on the way?

What express command did Uzzah violate in this instance? Num. 4. 15.

Do right intentions ever excuse a departure from God's revealed will?

Are men, and especially ministers, liable to contract an unhallowed familiarity with sacred things, and thus expose themselves to divine judgments? Lev. 10. 3.

What were David's feelings on this occasion, and what name did he give to the place? N. B. The name signifies, *the breach of Uzzah*.

Was he hereby deterred from executing his purpose at this time?

How long did the Ark remain with Obed-Edem, and with what effects?

Is this emblematical of the happy consequences of giving welcome to the Gospel into our hearts and families?

What induced David to resume his purpose of removing the ark?

What Psalm is supposed to contain special reference to this event? Ps. 132.

How are we told that he went about to rectify the errors of the former attempt? v. 12, 13. See also 1 Chron. 15. 12—15.

With what expressions of joy did David evince his pious emotions at this time? N. B. This was by no means a measured or artificial dance, but a simple leaping for joy.

How was Michal impressed on seeing the king demean himself in this manner?

What did they do with the ark, and with what ceremonies, and presents to the people, was the location of it attended?

What sacred song was composed for the occasion? Compare 1 Chron. 16. with Ps. 105.

For what purpose did David return to his own house, and what reception did he there meet with?

How did he reply to her taunting reproach, and what punishment did her impiety bring upon her?

CHAPTER VII.

What consultation had David with Nathan when the Lord had given him rest from all his enemies?

Did Nathan speak this by revelation, or merely according to his own private judgment?

Recite the introduction of the message which came that night to Nathan, and which he

was commanded to declare to David? v. 4—7.

Was David however accepted in his *intentions*, though not permitted to go on with the work? 1 Kings 8. 18.

What splendid preparations was he permitted to make for the building? 1 Chron. ch. 22—29.

Of what does the prophet then go on to remind David, and what promise is made as to the establishment of his people?

What promises and blessings does God then proceed to entail upon his family and posterity?

In whom are these promises to be considered as having been fulfilled? N. B. Partly in Solomon, but more fully and appropriately in Christ.

Is it any where said that Christ should build a house for God's name? Zech. 6. 12, 13.

Does the New Testament inform us how this prophecy is fulfilled?

Is it said that Christ should inherit the throne of his father David? Luke 1. 32.

To whom are the promises in v. 14. elsewhere applied? Heb. 1. 5. Ps. 89, 30—33.

In what other sacred writer do we find a most striking prediction of the Messiah's future kingdom? Dan. 7. 13, 14. N. B. The expectation which had long prevailed among the Jews prior to the advent of Christ of the coming of some kind of heavenly reign or kingdom, and to which John the Baptist

and our Saviour himself alluded in their preaching, is to be traced to these and similar predictions. But by strangely overlooking that whole class of prophecies which spake of the necessary humiliation and sufferings of the Messiah, they had grafted upon these Scriptures, the most vain and extravagant anticipations, and flattered themselves, even to their undoing as a nation, with the delusive hope of a glorious worldly king who should exalt them to a high rank among the nations of the earth, and consequently rejected the Son of God, because his lowly appearance did not correspond with their expectations.

How did David receive this message, and how did he utter his grateful and adoring sense of the divine goodness?

To what does he ascribe the Lord's kindness towards him, and does he in this speak the language of every christian?

What part of this prayer is omitted in the corresponding passage? 1 Chron 17. 21.

CHAPTER VIII.

What conquests did David make after this, and how did he deal with the vanquished?
v. 1. 2.

What place is meant by *Metheg-Ammah*?
1 Chron. 18. 1.

Have we any where else a probable allusion to this threefold division? Zech. 13. 8. 9. Rev. 8. 6—12.

What king of *Zobah* did *David* defeat, and how did he improve his victory?

How does this agree with the account in 1 Chron. 18. 4? N. B. They are supposed to have been divided into seven hundred companies of ten men each.

What was the fate of the people that came to the succor of *Hadadezer*, and what did *David* do with the shields taken from the latter?

What messenger was sent with congratulations and gifts to *David*, and what did he do with the presents?

Are there multitudes who in one way or other contribute to the up-building of *Zion*, who still have neither part nor lot with the people of *God*?

What gave *David* great renown, and how did he keep the *Edomites* in subjection?

What ancient prediction now began to be signally fulfilled? Gen. 25. 22, 23.

What were the names of *David's* principal officers, military, sacred, and civil? N. B. The *Cherethites* and *Pelethites* are supposed to have been the *King's* life-guards, or standing force that attended his person.

CHAPTER IX.

What enquiry did David make respecting the house of Saul, and for what purpose? Prov. 27. 10.

Is it our duty to enquire for opportunities of doing good as well as to improve them when offered? Is. 38. 8.

Of whom did he seek information, and what did he learn? v. 2—4.

Had Mephibosheth a son at this time? v. 12.

How did he carry his kind purpose into effect, and what occurred at the meeting? v. 5—8.

What commission did David give to Ziba, and what did he say on accepting it?

How was Mephibosheth himself entertained?

What is Mephibosheth called in Chronicles, and was his posterity by Micha very numerous? 1 Chron. 8. 33—40.

CHAPTER X.

To what neighboring king did David propose to shew kindness, and why?

How was his message received, and the messengers treated?

Was this one of the greatest indignities and insults that could in that age have been offered? Lev. 19. 27. Is. 15. 2.

What word did David send to them, and what measures did the conscious guilt of the Ammonites lead them to adopt?

To whom did David entrust the business of resisting them, and what is said of his arrangements? v. 7—10.

What address did he make to his brother, and what was the result of the engagement?

Did the Syrians make a new attempt on this occasion to repair their former disgrace, and what was the consequence? v. 15—19.

CHAPTER XI.

In what respect does David seem to have been out of the way of his duty at the time to which the history refers?

Was he thereby exposed to the inroads of a successful temptation?

What rendered his sin in this matter of a peculiarly aggravated character? Ex. 20. 14. Lev. 20. 10. Job 32. 7. 2 Sam. 12. 8.

What measures did David adopt to cover his guilt and shame?

What was Uriah's noble answer to David?

When all other plans failed what was David's final resort to have Uriah put out of the way?

Do we see in this the natural course and progress of Satan's temptations? James 1. 13—14.

Did the scheme succeed, and what message did Joab send back to David?

How did David reply, and what other incidents connected with the affair, are mentioned in this chapter?

What useful lessons are to be drawn from this melancholy page of David's history?

What is to be thought of those who make use of David's example to embolden themselves in transgression? N. B. David's case affords encouragement to *return* from the most awful relapses, but none *to fall* into them.

CHAPTER XII.

Does David appear to have remained a long time impenitent after this event?

By what means did it seem good to infinite wisdom to bring him to repentance? v. 1—12.

What effect had this pointed rebuke upon David, and what other evidence have we that his repentance was deep and sincere? Ps. 51.

What assurance did Nathan give him, and how was it qualified?

What was the first stroke of divine judgment that fell upon David, and what did he do on the occasion?

Does he seem to have thought there was a secret condition in the threatening which afforded him a little hope?

To what degree did he humble himself, and what was the result both as to the child, and as to himself? v. 16—20.

What account did he give of his conduct to his servants?

Is there reason to hope that Bathsheba also was brought to repentance? v. 24.

What was the name of David's child by her, and what is he otherwise called? N. B. Solomon signifies *Peaceable*; Jedidiah, *Beloved of the Lord*.

What was the issue of Joab's expedition against the Ammonites?

What was the probable reason of David's extreme severity towards this people? ch. 10. 2—4.

CHAPTER XIII.

In what way did the ill-boding words of Nathan soon begin to take effect?

Is it probable that David was by far too indulgent a father towards his children? 1 Kings 1. 6.

How did Absalom succeed in inflicting vengeance on Ammon?

How was David affected by the event, and what became of Absalom?

CHAPTER XIV.

What plan did Joab devise for bringing back Absalom?

Relate the circumstances of the woman's interview with the King? v. 4—8.

Was her address artfully managed, and yet in what respects did the two cases materially differ?

What promises did she solicit from David?

- How did she then proceed to apply David's concessions to the case of Absalom?
- What said David when he perceived the drift of her discourse, and what did she answer him?
- What commission was then given to Joab, and how did he receive it?
- What method did the king take to express his abhorrence of the murder, and to humble Absalom? v. 24.
- What is said of Absalom's personal accomplishments, and how long did he remain without seeing his father?
- What was the occasion of a rupture between Absalom and Joab, and how did it terminate? v. 28—33.

CHAPTER XV.

- What equipage had Absalom, and what was undoubtedly his design in keeping up such a pompous establishment?
- Did David do right in allowing such ostentation?
- Was this extravagance among the grievances of royalty foretold by Samuel? 1 Samuel 8. 11.
- By what artful policy did Absalom ingratiate himself into the favor of the people?
- Were not his insinuations a gross libel on his father's government? ch. 8. 15.
- Are these the usual arts of demagogues?

What request did Absalom make of his father near the close of his reign, and was it granted? N. B. Some of the ablest critics have attempted to prove that the phrase "after forty years" may properly be rendered—"about the end of forty years"—i. e. the forty years of David's reign; and as it appears that Absalom's conspiracy occurred within the three or four last years of that period, the rendering appears very probable, as otherwise it is wholly uncertain from what time the forty years are to be dated.

Did he thus cloak the design of treason and rebellion under the shew of religion?

What steps did he then take in the prosecution of his scheme? v. 10—12.

What Psalm appears to have special reference to Ahithopel's conduct in this rebellion? Ps. 109.

Has this Psalm moreover a prophetic allusion? Acts 1. 20.

What news was soon brought to David, what measure did he propose, and how was it received?

What part of his household did he take with him, and what did he leave behind?

What other retinue went with him, and what conversation had David with Ittai the Gittite or Gathite?

What brook did they pass over on the way, and how were the people of the adjacent country affected?

In what way did this stream subsequently become distinguished? John 18. 1.

What persons of the sacred order were with him, and what directions did he give them with which they complied? v. 24—28.

Does the meek submissive spirit of David appear to great advantage on this occasion?

In what humble and mournful style did the procession pass up the hill of Olivet?

What said David when informed that Ahithopel was among the conspirators?

What did he do when he came to the top of the hill, and who met him there?

What Psalm was written on this occasion, and what is the general strain of it? Ps. 3.

Is the proposing of such gross dissimulation as that here suggested by David to be altogether justified?

Was Absalom's unnatural conduct towards his father, calculated to teach David the vileness of his own deportment towards his heavenly Father?

CHAPTER XVI.

Who met David a little past the summit of the hill, and with what was he furnished, and for what purpose? v. 1. 2.

What information did David then seek of Ziba, and what did he reply?

Was this a false accusation of Mephibosheth, and a foul slander upon him? ch. 19. 26. 27.

What sinister motive had Ziba in all this?

What was David's reply, and what is to be thought of it? Prov. 18. 13.

What happened to David as he passed through Bahurim? v. 5—8.

Were not Shimei's insinuations utterly false?

How did Abishai propose to avenge this insult, and how did David address him? v. 10. 11.

N. B. It is not to be understood that Shimei had received any positive command from God to this effect, but simply that the Most High, in his righteous Providence, had brought David into circumstances that afforded Shimei an *occasion* for venting the spite and malice of his heart against the afflicted king. God's sovereign *permissions* are sometimes spoken of as his *positive acts*. Accordingly in the present case, as far as this contemptuous treatment was *Shimei's sin*, it was wholly from himself and the wicked one, and made him guilty before God; but as far as it was *David's affliction*, it was from the Lord, and he acknowledges it with the pious spirit of Job, who when the bands of the Sabeans and Chaldeans had robbed him of his flocks and herds, and slain his servants, instead of uttering his indignation against *them*, exclaimed, "The Lord gave, and *the Lord hath taken away*, blessed be the name of the Lord."

Did Shimei add insulting usage to his words?

What was the tenor of Hushai's conference with Absalom?

Were his expressions taken by Absalom in a sense different from his real intentions?

What was Ahithopel's character as a counselor, and did Absalom in complying fulfil the prediction of Nathan ch. 12. 11, 12? N. B. Ahithopel's design was to urge Absalom on to such a step as would shew that he was in earnest in his usurpation, and such an one as would preclude all hope of reconciliation between him and David. His followers would thus have a security that he would not flinch from his purpose, and leave them exposed to punishment from David

CHAPTER XVII.

What farther politic, but barbarous measure, did Ahithopel suggest to Absalom?

How was his advice received, who was next consulted, and what did he propose? v. 4—13.

How was his counsel listened to, and what was the secret reason that it prevailed? Prov. 19. 21. and 21. 30.

How was information of these proceedings conveyed to David, and what directions to him accompanied it?

How did the messengers get the word to David, and what happened to them and to others

concerned before the business was accomplished?

Did David follow the advice given him?

What became of Ahithopel, and whom did he resemble in his end?

Whither did David resort, and what is said of Absalom?

Whom did Absalom make captain of his host, and where did the two armies pitch?

What instance of kindness and liberality was shewn to David and his friends in their distress?

CHAPTER XVIII.

What disposition did David make of his forces after numbering them, what did they say to his proposal to head them, and what did he reply?

What special charge did he give to the three generals, and what was the scene of the battle?

What is said of the engagement, and what was the unhappy dilemma that befel Absalom?

How did Joab become informed of it, and what conversation had he with the man? v. 10—13.

What was finally the fate of Absalom, and how was the battle then brought to a close?

What is to be thought of Joab's conduct in this affair?

Was Absalom buried and honored at his death in the way he had expected?

What was Ahimaaz's proposal, and what Joab's reply to it?

Did he at last obtain his request, and what ensued?

What were his first tidings to David, and how did he evade his anxious interrogation?

What did the king soon learn from Cushie, and how did his overwhelming grief vent itself?

CHAPTER XIX.

What was David's conduct on this occasion, and what effect had it upon the people?

Was it both ungrateful and impolitic, under present circumstances, to give way so much to parental weakness?

By what language of Joab was he aroused out of his ill-timed lamentations?

Did not Joab go much farther than the plain remonstrance which was proper on this occasion?

Did David wait for a public invitation to resume the reins of government, and why was it not at once given? v. 9, 10.

How was his restoration at length brought about? v. 11—14.

Who was appointed chief captain instead of Joab?

By whom was he met as he crossed the Jordan, and how did Shimei accost him? v. 15—20

For what reason does he, being a Benjamite, say that he was "first of all the house of Joseph to meet the king?" N. B. By Joseph here is meant the eleven tribes of Israel in opposition to Judah. Ephraim is sometimes to be taken with the same latitude of meaning.

What did Abishai propose, and how did David answer both him and Shimei?

Was this a *pardon*, or a *reprieve*? 1 Kings 2. 8. 9.

In what circumstances did Mephibosheth meet him, and what account did he give of his conduct?

What further was said by each?

What aged friend attended David over the river, and what did he say to his generous invitation?

Did David do any thing for his family, and how did these venerable old men take their final leave of each other?

What altercation took place between the men of Israel and those of Judah? N. B. It would seem, from many circumstances, that a jealous rivalry between the tribe of Judah and that of Ephraim, with the latter of whom most of the other tribes ranged themselves, had subsisted for some time, and though it was for the present suppressed, and did not break out during the reign of Solomon, yet the fire was glowing under the ashes, and in the reign of Rehoboam ten tribes threw off their allegiance to the house of Judah, and had thenceforth a King of their own. Benjamin, from the circum-

stance of the royal city being fixed on the confines of that tribe, sided with the house of David, and firmly adhered to it.

CHAPTER XX.

What is said of Sheba, and what was the result of his disturbance? v. 1, 2.

What did David do with the ten women he had left at home? N. B. To *feed*, in scripture language, is to *maintain*.

What order did he give to Amasa, for the purpose of crushing the rebellion of Sheba, and what is said of his fulfilling it?

On Amasa's delay, to whom did he entrust the command of the expedition?

Who went forth from Jerusalem, who met them at Gibeon, and what bloody deed was perpetrated there?

Did Joab probably contrive to let his sword fall out of its sheath as he approached Amasa, and with what design?

What means did one of Joab's men take to enlist the army on the side of Joab?

Whither did they pursue Sheba, and by what method did they besiege the place when he had shut himself up?

By what means was the entire destruction of the place prevented? N. B. The ancient saying which the woman quoted on this occasion, is supposed to have arisen from the fact, that the inhabitants of this place had

long been famed for giving prudent counsel, so that it had become proverbial, "that the way to terminate disputes was to ask counsel at Abel."

Did she obtain her request, and on what conditions?

Were they complied with, and what ensued?

CHAPTER XXI.

What judgment after this befel the land of Israel, and what did David learn to be the procuring cause?

Does the history of Saul give us any account of the transaction here alluded to? Ans. It does not.

Who were these Gibeonites, and what did David say to them when summoned into his presence, and what was their reply?

Who was spared of Saul's descendants, and what was done with those who were appointed to death?

How did Rizpah show her unavailing grief over the dead bodies of her sons?

How did David relieve her from her melancholy charge?

What war broke out again in which David engaged, and what remarkable incident occurred in it? v. 15—17.

Were there several other engagements in which some of David's men remarkably signalized themselves?

CHAPTER XXII.--IV.

How did David celebrate his deliverance from all his enemies?

Is this song found in the book of Psalms, and were there any variations between the two? See Ps. 18.

What were David's last words as given in ch. 23. 1—7. N. B. As David plainly intimates that he delivers these his dying words in the name of the glorious persons of the Godhead, as the word of all the three, it can scarcely be imagined that so much solemnity was intended merely to usher in a description of the duty of ordinary rules, among men. It is therefore taken by many interpreters with great probability as a prophecy of the Messiah, and of the righteous, benign, and blessed character of his government over the sons of Adam. And David declares himself so well satisfied with that everlasting covenant made with him (ch. 7. 15, 16.) that although he had much to humble him, though his own character, and that of his family, were stained and disgraced by many infirmities and acts of transgression, and though his temporal house and kingdom should not be comparable in dignity and duration to the spiritual one promised; though it should be diminished and not made to grow; though the tree of his royal family should be cut down to the ground, yet it was

enough for him that out of its roots should spring forth the "Branch of Righteousness, the King that should reign and prosper." The two concluding verses describe the enemies of this glorious King and Kingdom, their power, stubbornness, and final destruction.

To what step was David prompted which was criminal in him, and yet the means of a righteous correction for the sins of the people? ch. 24. 1.

How is this same event spoken of in Chronicles? 1 Chron. 21. 1. N. B. David's purpose of numbering the people sprang from the suggestions of Satan working upon his own corrupt dispositions, but in as much as the affair was permitted and overruled by the Most High, for accomplishing his own wise and holy ends, it is here according to the common style of scripture, ascribed to Him as the first Mover of it.

In what consisted his sin in numbering the people? N. B. The design appears to have been prompted by an ostentatious pride with an improper dependence upon the number and valor of his forces. The actuating motive appears to have been very much the same with that of Hezekiah afterwards, in displaying his treasures to the messengers of the King of Babylon?

What command did he give to Joab, and how did he reply?

What do we elsewhere learn respecting Joab's view of David's conduct in this matter?
1 Chron. 21. 6.

Did David's word prevail, and what were found to be the numbers of Israel and Judah?

Was David now brought to a sense of his sins, and what was his confession?

What message was the prophet Gad directed to communicate to David next morning, and how did he discharge the duty?

What was David's reply, and what took place accordingly?

To what was it owing that Jerusalem was spared, and what said David when the angel became visible?

What was he commanded by God to do, and what account is given of his performing it?
v. 19—25.

Was the temple afterwards built in this spot?
2 Chron. 3. 1.

1. KINGS.

What do we gather from the title of the two ensuing books, as to their general contents?

By whom are they supposed to have been written? N. B. We have no certain information; but as they no doubt consist of compilations from more copious records, many learned and judicious critics think they

were brought together and arranged in their present order by the prophet Jeremiah; especially as the second book of Kings, and his prophecy, end with the narrative of the same events.

Are they referred to by our Lord and the Apostles, in such a manner as to prove them of equal authority with the other canonical scriptures?

How long a period of time is embraced in the history of these two books? Ans. Four hundred and twenty seven years; the first including one hundred and eighteen, the second three hundred and nine. N. B. The history contained in Kings and Chronicles is for the most part carried on together in the ensuing Questions.

CHAPTER I.

What was David's age at the time this history begins? 1 Chron. 29. 27, 28.

What is said of his infirmities in his old age?

Was the counsel given him by his servants, to be approved of? N. B. The step proposed had an ill appearance, though their design no doubt was, that this damsel should become the real wife of David; and although the ceremony, perhaps, was not consummated in the usual form, yet Adonijah's subsequent request proves that this was actually the case.

Who was the person procured for this purpose? Was Adonijah probably the eldest of David's sons now living? 2 Sam. 3. 2—4.

Is it not to be supposed that he was aware of God's appointment of Solomon to succeed his father? 1 Chron. 22. 9, 10.

What aspiring project did he form notwithstanding, and what steps did he take towards carrying it into effect? v. 5, 7.

To what fault in his education is Adonijah's ambition and rebellion to be traced?

What is the ordinary consequence of undue indulgence on the parts of parents towards their children?

Is it to be understood that he and Absalom were sons of the same woman? 1 Chron. 3. 2.

What prominent men in the court refused to join the faction?

Whom did Adonijah invite to his entertainment and whom not?

Did he in this matter follow the example of Absalom before him? 2. Sam. 15. 7—9, 12.

What steps did Nathan the prophet take to crush the rising rebellion?

Relate the circumstances of Bath-sheba's interview with David. v. 15—21.

Who came in while she was speaking to the King, and what conversation ensued. N. B. Bath-sheba seems to have retired during this conversation.

What answer did he give to Bath-sheba, and what orders to Zadok and Nathan?

- What is said of their compliance? v. 36—40.
 Was Solomon anointed again subsequent to this, and on a more public occasion? 1 Chron. 29. 25.
 How did the news of the coronation in the meantime come to the ears of Adonijah? v. 41—48.
 What effect did it produce upon him and his party? v. 49, 50.
 Where was the altar at this time? 2 Chron. 1. 3. 5.
 Was this laying hold of the horns of the altar a safe refuge in all cases? Ex. 21. 12—14.
 What information was hereupon given to Solomon, and what was his merciful sentence?
 Of what far higher event are these things a shadow? Ps. 2.
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CHAPTER II.

- What charge did David give to Solomon as he drew near to the end of his days?
 What other instructions do we elsewhere find that he gave him on this occasion? 1 Chron. 28.
 How did he address the congregation of Israel before his death, and what effect had his exhortation upon them? 1 Chron. 29.
 What is supposed to have been Solomon's age at this time? Ans. Not far from twenty.
 What directions did he give him as to the manner in which he should deal with Joab

—the sons of Barzillai—and Shimei, the Benjamite?

Were these orders prompted by personal resentment, or by a sacred regard to justice?

Where was David buried, what was the period of his reign, and how is his end characterized in 1 Chron. 29. 28?

Who succeeded him; and with what prospects?

Relate the circumstances that led to the death of Adonijah. v. 13—22.

How did Solomon reply, and what was Adonijah's fate?

Has Solomon been wrongly charged with undue severity and cruelty in this matter? N. B. From Adonijah's false assertion, that the kingdom was originally his, and that the eyes of Israel were upon him for David's successor, it is evident that he had not yet given up his pretensions, but was secretly plotting to get possession of the throne. This Solomon saw, and dealt with him accordingly, as his former pardon had been conditional.

What was Abiathar's sentence, and why was he commanded to go to Anathoth? Josh. 21. 18. Jer. 1. 1.

What prediction was fulfilled in this event? 1 Sam. 2. 30; 36.

Who was chosen to the priest's office in his stead? v. 35. N. B. It appears from ch. 4. 4. that although Abiathar was deposed from the high-priesthood, yet he still held the no-

minal rank of an inferior priest under Zadok, without being allowed to officiate at the sanctuary. Some think, however, that this latter passage refers to the state of things at the very commencement of Solomon's reign, before Abiathar's disgrace occurred.

What is related of the fate of Joab, and what are we taught by this righteous judgment? Eccl. 8. 12, 13.

On what conditions did Solomon consent to spare Shimei?

How did the affair terminate with him?

Did Solomon in all this, order his house or kingdom after the pattern proposed by David in the 101st Psalm? N. B. As the reign of Solomon was undoubtedly intended as a type of the millennium, it was introduced with judgments, as we are told that shall be.

CHAPTER III.

With whom did Solomon make affinity, and is it to be thought that he sinned in this? N. B. Compare v. 3. of this ch. with Deut. 23. 8. Moreover there is no evidence that this Egyptian wife tempted him to idolatry, like his other strange wives. Some think the book of Canticles was penned on this occasion.

Where did the people sacrifice before the Temple was erected, and did this probably prove a snare to them? Lev. 17. 3—5. Deut 12. 2—5.

What was commendable and what censurable in Solomon's conduct and character at this time? N. B. It may be remarked that the design of this and the ensuing chapter is to give a general view of the state of the kingdom during the period that elapsed from Solomon's marriage to the completion of the Temple, and the other buildings executed by him.

Where did he go to offer sacrifices, and what was the number of his burnt-offerings on this occasion?

Why did he resort to Gibeon for this purpose, and by whom was he accompanied? 2 Chron. 1. 3.

What peculiar divine manifestation was granted to him here, and what were the particulars? v. 5—14.

What are we taught by this striking incident, as to the proper objects of petition at the throne of grace? Eccl. 2. 26.

What did Solomon do after his return to Jerusalem?

What remarkable occurrence is here related illustrative of his great wisdom?

What impression did this incident make upon the nation at large?

CHAPTER IV.

- Who were some of Solomon's principal officers, both civil and ecclesiastical? v. 1—6.
- Had several of them been previously employed by David? 2 Sam. 20. 24.
- What proverb of his own did he conform to in this selection? Prov. 27. 10.
- How many stewards did he appoint over the royal household, and how did they execute their office?
- What is said of the population, general prosperity, and extent of Solomon's kingdom at this time? N. B. It is computed from what we learn of the population in David's reign, that the number of inhabitants could not have been much short of 8,000,000. 2 Sam. 24. 9.
- What prophecies were fulfilled in this unexampled prosperity of Solomon's reign? Gen. 15. 5. and 22. 17. Ps. 72.
- What number of horses and horsemen had he, and how is this to be regarded when viewed in connection with the precept in Deut. 17. 16? N. B. This circumstance, though trivial in itself, was probably one of the first imperceptible steps, which led to that unhappy decline and falling away, that marked the close of Solomon's reign.
- What further is said respecting Solomon's intellectual endowments? v. 29—31.
- What portion of the sacred writings are from his pen?

- Of what other works was he the author which have not come down to us?
- What is said of the esteem in which he was generally held? v. 34.
- Does this and the preceding chapter strikingly record the fulfilment of God's promise made in ch. 3. 11—13?
- Of whom was Solomon a type in regard to his wisdom? Col. 2. 3.

CHAPTER V.

- Who sent to Solomon to congratulate him on his advancement to the throne, and what was his motive?
- What message did Solomon send back to him? v. 2—6.
- What was Hiram's answer, and what stipulations did they enter into? v. 7—12.
- How does the Prophet Isaiah seem to allude to this circumstance in speaking of the building of the gospel-temple in the latter days? Is. 60. 10. 13.
- How did Solomon then proceed to collect the timber and stones for the intended edifice? v. 13—18.
- Whom did he make bearers of burdens in this work? 2 Chron. 2. 17. 18.
- Are there many employed about the church who have no interest in its blessings?

CHAPTER VI.

How many years elapsed from the departure out of Egypt to the commencement of the building of the Temple? N. B. This period is divided as follows: Forty years in the wilderness under Moses; seventeen under Joshua; two hundred and ninety-nine under the Judges; eighty under Eli, Samuel, and Saul; forty under David; and four under Solomon.

What were the dimensions of the main building and of the porch? N. B. The porch was about 150 feet higher than the main body of the building, and no doubt suggested the plan of those additions in the front of modern churches which are usually surmounted by a steeple.

How were the rooms and chambers designed for the accommodation of the priests constructed? N. B. The wall of the house in going up was narrowed twice, a cubit at each time, and on the outside narrowings or rests, the beams of the chambers were laid perpendicular to the wall, and so were not wrought into it. These three tiers of chambers surrounded the house on every side except the front side, and it is supposed there was a gallery extending round the chambers as they did around the wall.

On what spot was this edifice erected? 2 Chron. 3. 1.

Where were the materials fitted and prepared, what was peculiar in their putting together, and how does this apply spiritually?

What cheering word came from God to Solomon while employed in this building?

Is it no uncommon thing for the Lord's servants while diligently busied in his service to meet with precious manifestations of the light of his countenance?

Was Solomon taught also by this word that even so pious a work as building a temple would not excuse either himself or the people from obedience to the law?

How was the interior of the house finished, and what spiritual truth is implied in this?

Was the general construction of the house similar to that of the tabernacle? N. B. The length and breadth of the main building of the Temple were just double to that of the Tabernacle; in other respects it was entirely similar, consisting of two apartments, the *holy* and *most holy* place; of which the latter is frequently in this history called the Oracle.

What were the dimensions of these two rooms, how were they overlaid, and how separated from each other? 2 Chron. 3. 14. N. B. This veil forming the partition between the "holy" and "most holy" place, was that which was rent in twain at our Saviour's crucifixion. There were folding doors in addition to the veil.

What was put within the Oracle, and what is the description given of these objects? N. B. These Cherubims are usually considered as emblems of the angels delighting to contemplate the mysteries of redemption. But there is great reason to believe that they were designed as an emblem *of the multitude of the redeemed, or the church of God*. See an essay on this subject in an Explication of Ezekiel's Vision, by the author of these Questions.

What is said of the construction of the inner court?

How long was the Temple in building?

Does the splendor and costliness of this edifice afford an argument in favor of magnificent churches at the present day?

Is it important to the right understanding of numerous allusions in the Scripture to have a correct general view of the form and structure of the Temple.

Of what was the Temple a type? Ans. Of the church.

CHAPTER VII.

What other buildings did Solomon erect, and how long was he employed in them?

What distinguished artist did he engage to superintend these works?

What was the height of the two pillars which he cast, and what were they called? <

- How is this account of the height of the pillars to be reconciled with that in 2 Chron. 3. 15? What was the use of these pillars, and what the meaning of their names? N. B. Jachin—*He will establish*. Boaz—*In him is strength*. The precise typical design of them has never been satisfactorily ascertained. It is not unlikely that they correspond in some way with the two olive-trees of Zechariah (ch. 4. 14.) and with the two witnesses of John in the Revelation, (ch. 11. 3, 4.) but the chain of connection yet remains to be developed.
- What was the next article constructed, and what the form, dimensions, and position of it?
- What was the use, and typical meaning, of the Molten Sea? 2 Chron. 3. 6. Zech. 13. 1.
- How many brazen Bases, each bearing a Laver, did he make, and how were they situated in the court? v. 27—39.
- How were they removed from place to place as convenience might require? v. 30. N. B. The form of these Bases is important, from the fact that they are supposed to afford a clue to the explanation of the imagery of Ezekiel's vision (ch. 1. and 10.) which doubtless had the resemblance of a living chariot, the body of which was formed of Cherubims and their expanded wings, resting on four spherical wheels, each being compounded of two at right angles to each other, and so adapted to run in the direction

of either of the four faces of the Cherubim without turning out of a straight course. The "firmament" mentioned (Ez. 1. 22.) was a splendid crystal-like pavement or flooring, resting on the heads of the Cherubim, and supporting the throne of divine glory. See the "Explication of Ezekiel's Vision."

Where were these things, together with the rest of the brazen vessels, cast?

Mention the principal golden articles which made a part of the Temple furniture.

CHAPTER VII.

After the temple was finished, whom did Solomon assemble together, and for what purpose?

What was done with the ancient Tabernacle built by Moses? v. 4.

With what religious services were these transactions attended? v. 5.

Where was the Ark of the Covenant placed, and what was deposited within it? v. 6—9. N. B. The language of the Apostle (Heb. 9. 1—5.) *seems* to be somewhat at variance with this, but it is probable that all the other articles mentioned by him, besides the two tables of stone, were somehow laid *by the side* of the Ark, and not *within* it.

What happened when the Priests came out of the holy place? v. 10. 11.

How did Solomon then commence the services of dedication? v. 12—14.

Of what did he remind the people in his introductory address? v. 15—21.

What had God previously assured David should be the distinguishing character of Solomon's reign as contrasted with his own? 1 Chron. 22. 8—10. N. B. This circumstance rendered Solomon's reign a striking type of the Millennium, which is to be a thousand years of *rest*, or a blessed *Sabbatism*, like the seventh day after the labors and trials of the six, "for one day is with the Lord as a thousand years, and a thousand years as one day."

What station did Solomon occupy on this occasion, and what attitude did he assume in prayer? 2 Chron. 6. 12. 13.

With what grateful acknowledgments of past mercies does he begin his prayer, and what plea does he found upon them? v. 23—30.

On what particular occasions does he specially pray that God would listen to the supplications of his people? v. 31, 33, 35, 37, 41, 44.

What were his intercessions in case the people should for their sins be carried into captivity? v. 46—50.

In what remarkable instance was this prayer answered? Dan. 9.

What considerations does he urge in the conclusion as a powerful plea with the Most High? v. 51—53.

What was his closing sentence? 2 Chron. 6:41, 42.

What did Solomon do after concluding his prayer? v. 54, 55.

With what sacrifices was this service followed?

What expedient did he resort to by reason of the brazen altar being too small to receive all the burnt offerings?

How many days were occupied in these dedication services, and with what feelings did the vast congregation return home?

CHAPTER IX.

What farther manifestation was made to Solomon, and what was the substance of the Lord's address to him at this time? v. 1—9.

N. B. It is remarked by critics that the phrase, "if ye shall at all turn," might more properly be rendered, "if ye altogether turn." It may be noticed also that the address which begins with being directed to Solomon personally, soon glides into a message to the people. A striking parallel to this is to be observed in the Epistles to the seven churches in the beginning of the Revelations.

When were these conditional threatenings remarkably fulfilled? 2 Kings 25. 8—10.

How long was it after the completion of the Temple that Solomon's other buildings were finished?

How did Solomon repay the services of king Hiram, and how was he pleased with them?

N. B. It is extremely difficult to determine from the original whether Hiram was dissatisfied with Solomon's gift because it was too small, or whether "it was not right in his eyes" from being too large and liberal. As Hiram is said (2 Chron. 8. 2.) to have *given* certain cities to Solomon, (for the word is not *restored* in the original,) it is most probable we think that an exchange of cities was made by the two kings, and the word Cabul has reference to the *mutual pledge* involved in this transaction, which some of the learned pronounce to be the genuine import of the term. Moreover, it is scarcely possible to suppose any thing approaching to mean or niggardly in Solomon, the most magnanimous of men; nor can we imagine that Hiram would have given them a name which implied nothing short of a standing reproach upon his royal friend and brother.

What is stated as the reason or occasion of the extensive levies which Solomon raised for several years? v. 15—19.

How did he deal with the remains of the devoted nations? v. 20—22.

What ancient scripture was fulfilled in this? Lev. 25. 44.

How many festivals did Solomon observe annually with great solemnity?

What is said respecting the state of navigation and commerce during his reign?

Has Solomon however directed us to a far better merchandise than this? Prov. 3. 14.

CHAPTER X.

What distinguished personage was attracted by the fame of Solomon to visit Jerusalem, and what was the more special object of the journey?

From whom was Sheba descended? Gen. 25. 3.

What was her equipage, and what is said of her interview with Solomon?

What were the objects that especially excited her wonder, and what was her language on the occasion? v. 4—9.

What presents did she make to Solomon, and how did he in turn evince his munificence?

From what source did Solomon derive his gold, and almug-trees, and to what uses did he apply the latter?

What precious articles were deposited in the house of the forest of Lebanon?

What description is given of Solomon's throne? v. 18—20.

In what esteem was silver held in those days?

What articles were brought by the navy from Tarshish?

What increase to his amazing riches did he derive from other sources? v. 25—27.

Does the excessive wealth and splendor of Solomon's kingdom seem to have gradually ed both himself and the people to a crimi-

nal extravagance, which finally paved the way for a woful relapse afterwards?

What is Solomon's own testimony respecting all this pomp? Eccl. 2. 1—11.

Is a state of worldly affluence for the most part peculiarly unfavorable to the spiritual interests of God's people? N. B. We have before remarked that the reign of Solomon in its general character was designed as a type of the Millennial reign of Christ. And there is great reason to believe that the gradual degeneracy which grew out of the unexampled riches and prosperity of the kingdom of Israel at this time will have its counterpart at the termination of the happy thousand years; for we are told that subsequent to that period, "Satan is to be loosed a little season."

CHAPTER XI.

What melancholy proof of the weakness and depravity of human nature is given in this chapter?

How does Nehemiah, years afterwards, speak of the lamentable fall of Solomon? Neh. 13. 26.

To what extent did he multiply his wives?

What precept did he transgress in this? Deut. 17. 17.

To what further abominations did his misconduct lead?

Is this on the whole one of the most mournful cases of apostacy to be found in all the records of the Bible?

Should it however lead us to decide unfavorably as to Solomon's piety? N. B. The scripture testimony certainly preponderates in favor of his being a good man, and consequently of his being saved at last. And it is by no means necessary, in order to its being improved as a salutary lesson to us, to suppose his defection to be a final "drawing back unto perdition."

Will any previous degree of wisdom, gifts, or firmness of resolution, secure any man from sin, who presumes upon his own sufficiency, and rushes into temptation?

How did the Lord regard his conduct, and what word did he send unto him?

Were any of the mitigations of the sentence granted for Solomon's own sake?

Is it to be hoped and presumed that this message was the means of bringing him to repentance?

Is it peculiarly unhappy for the cause of religion when an eminent professor falls without afterwards affording clear evidence of repentance? Prov. 25. 26.

What adversary is the Lord said to have "stirred up" against Solomon, and what is to be understood by it? N. B. Simply that the Lord *permitted* and *over-ruled* the invasion as a chastisement to Solomon.

What account is given of the previous history of this Hadad? v. 15—22.

What other adversary arose to molest Solomon, and what is said of him? v. 23—25.

Who was the last and most formidable of these troublers of Israel, and what was the occasion of his lifting his hand against the king? v. 26—39.

Did this prediction or declaration of the prophet, coming from God himself, excuse the ambition and rebellion of Jeroboam?

What alleviations of the threatened judgments were promised in Ahijah's prophecy?

What attempts did Solomon make against Jeroboam, and how were they defeated? N. B. It does not appear that this was on account of Ahijah's prophecy, but of Jeroboam's subsequent conduct?

How long did Solomon live before Christ? Ans. His era may be fixed at 1000 B. C.

CHAPTER XII.

What was the name, and who was the mother of Solomon's only son, his successor? ch. 14. 21.

What was his age at the time to which this history refers? ch. 14. 21.

Did the people seem disposed to recognise his right of succession to the throne, and where did they convene for this purpose?

Why did they not assemble at Jerusalem, the royal city? N. B. This was no doubt a stroke of policy designed to prevent the tribe of Judah from exercising undue influence in the transaction. A jealousy had long been growing up between them.

Who was called in from abroad by the people on this occasion?

What representation did they make to Rehoboam, and what did they inquire of him?

Does the previous account of Solomon's reign furnish any evidence that this was well founded?

Do they make any complaint of idolatry, or of the low state in which religion was probably left at his death?

Was it highly impolitic in Rehoboam to appear to deliberate in so plain a case, and to propose the delay he did?

With whom did he take counsel, and what advice did they give him?

Ought public rulers, whether sacred or civil, to consider themselves rather the *servants* than the *lords*, of their people. N. B. The legitimate design of all governments is, to be organs of the will of the community which is presupposed to accord with the will of God.

Did he follow the counsel of the Elders, to whom did he resort for better, and what advice did they give him?

How did he answer the representatives at the time appointed?

Is Rehoboam, on account of this foolish conduct, in effect said to have been *a child*, though upwards of forty years of age? 2 Chron. 13. 7.

Does true wisdom, on the other hand, confer the honor of age upon youth itself? Gen. 45. 8.

What does the sacred writer say was the reason that the king hearkened not to the demands of the people, and how is this to be understood?

What was the consequence of Rehoboam's infatuated counsels?

Was this a rash resolve on the part of the people, and evincing great disregard to the memory of David?

Did Rehoboam on the whole do better than was to have been expected? 2 Chron. 11. 11—17.

Did this fact show to them, as it does to us, the folly, as well as the frequent danger, of precipitate vows and resolutions?

What is this revolt usually called, and how correctly? N. B. That of the ten tribes; although the language is not perfectly correct, as nearly the whole of three tribes, Judah, Benjamin, and Simeon, adhered to the house of David. Ephraim and Manasseh after the revolt were usually reckoned as two tribes which made up the ten; and the name Ephraim sometimes stands for the whole ten, as in the prophecy of Hosea.—Some have supposed that this unhappy rent in the kingdom was typical of the division of the

Christian world into various sects and denominations.

To whom did those of the ten tribes dwelling in the cities of Judah, adhere? v. 17.

Was this number speedily increased to a very considerable extent, and from what cause? 2 Chron. 13. 11—17.

What unfortunate event occurred that hastened Rehoboam suddenly back to Jerusalem?

What course did the revolted tribes then pursue, and how does Hosea speak of their proceeding? Hos. 8. 4.

What measures did Rehoboam adopt to recover the remaining tribes, and how was the scheme defeated?

Did he and the people submit to the message in a very becoming manner?

How did Rehoboam proceed to strengthen his kingdom against future invasions? 2 Chron. 11. 5—11.

What similar precautions were taken by Jeroboam?

What were Jeroboam's thoughts respecting the possible future defection of his people, and what wicked policy did he adopt to prevent it?

Is it to be supposed that he actually intended the worship of the calves, or of the true God through them? N. B. Probably the latter; so that his sin consisted more directly in a breach of the second commandment than the first. His residence in Egypt where

the Deity was worshipped in the form of an ox, may have suggested this particular form of his idolatry, although some have supposed it might have been in imitation of one of the features or parts of the Cherubims, and if the truth could be known we should not be surprised to find that the idols of Egypt itself originated from the same source; that is, from the traditional records of the Cherubims placed at the gate of the garden of Eden "to keep the way of the tree of life."

Where did he set up this vile idolatry, and how long did it continue? Ans. To the time of the Assyrian captivity.

Had either of these places been made a place of image-worship long before? Judg. 18. 30.

Is it always dangerous to seek safety and prosperity by means which God's word condemns?

Did this step become a great snare to Israel? 2 King 17. 16.

What other measures did Jeroboam adopt in the establishment of his idolatrous worship directly contrary to divine appointment?

CHAPTER XIII.

What messenger came to Jeroboam as he was officiating at Bethel, and what did he cry against the altar?

How long afterwards was this fulfilled? Ans. Three hundred and fifty-six years. 2 Kings 23. 15.

What sign did he proceed to give which immediately came to pass, and what judgment befel the king?

How was he recovered, and how did he feel constrained to reward the prophet?

Did he express any desire to have his sin pardoned, or return any thanks to God for the miraculous cure?

What answer does the prophet make to his proposal? v. 8—10. N. B. This prohibition was probably intended as a testimony of the Lord's detestation of the execrable idolatry of the place. It was also a *test* of the prophet's obedience, such as we have had occasion to notice in several instances before.

Are we taught by his example to refuse urgent solicitations, when they would interfere with duty?

How did these circumstances come to the ears of the old prophet of Bethel, and what did he do in consequence?

Where did he overtake him, and what conversation ensued?

What were probably his motives in this conduct? N. B. He no doubt either designed to draw the man of God into a snare, and tempt him to transgress, or by treating him well to make a compromise with his own conscience for having neglected the very duty which this prophet had come so far to perform. On either supposition, the language he employed evinced the most horrible depravity.

Did the prophet of Judah weakly and criminally suffer himself to be persuaded?

In what consisted the crime of his compliance?

N. B. "He could not be so certain of the countermand sent by another, as he was of the command given to himself; nor had he any ground to think that the command would be recalled, when the reason of it remained in force; he had great reason to suspect the honesty of this old prophet who did not bear witness against the idolatry of the city he lived in; and at any rate, he should have taken time to beg direction from God, and not have complied so soon."

HENRY.

Are good men more frequently liable to be led astray by the plausible arguments or examples of the pretended friends to religion, than by any thing else?

Ought we to be specially on our guard against worldly-minded professors who do not reprove sin in others?

Is it peculiarly perilous to follow any one, or to lead ourselves, in a course where conscience secretly reluctates and misgives us?

Have we as clear a rule of duty in God's word as this prophet had, and one which we are as much bound to be guided by?

What took place as they were sitting at the table?

Was this fearful sentence accordingly executed, and what were the circumstances?

Were some of these circumstances miraculous, and how was the body disposed of?

What inference do we draw from the fact that by far the most guilty party is left unpunished, while the good man dies for one transgression?

Does this whole history give us a solemn view of God as a "jealous God?"

What does it teach us as to the consequences of the sins of his own people, whatever may have been their former character, services, or standing?

What expressions of grief did the old prophet utter at the funeral, and what charge did he give to his sons respecting his own burial?

Did he in this as well as in several other points resemble Balaam?

Is there any evidence that he was brought to repentance so as to escape in another world that punishment which he did in this?

What memorial was there in honor of the good prophet which distinguished his grave for some ages afterwards? 2 Kings. 23. 17.

Did all these things, instead of working a reformation in Jeroboam, even go to produce a contrary effect, and what evidence is there of it?

What was the final effect of his idolatry?

Does it appear therefore that the setting up of the calves, instead of perpetuating his house, as he intended, was the very means of bringing it sooner to destruction?

CHAPTER XIV.

What occurrence took place in Jeroboam's family that led him to think of applying to a holy prophet?

What seems to have been the character of Abijah? v. 13.

What scheme did the king devise in order to learn from the prophet the fate of the child?

Did he appear less anxious to know the procuring cause of the judgment, or the means of recovery, than the simple fact whether he would recover?

Have we an account of similar conduct in other instances? 2 Kings 1. 2. and 8. 8.

What was her reception at the hands of the prophet, and what message did he go on to deliver respecting her wicked husband and his house?

Does he plainly predict the captivity which took place two hundred and forty years after?

What did he tell her respecting her child?

Did the word of the prophet respecting the child come to pass accordingly? v. 17. 18.

Was this a sign that the rest of the predictions would be accomplished? 1 Sam. 2. 34.

What was the length of Jeroboam's reign, and wherein were his acts recorded? N. B. The Chronicles here mentioned are not the books of Scripture known by that name, for they were not written at this time, but

certain uninspired public records, which have perished in the lapse of time.

Did the consequence of Jeroboam's sin terminate with his own death? v. 16.

Do we learn from this that the wickedness of great men usually involves multitudes of others in its consequences?

How long did Rehoboam reign, and what was the conduct of Judah under his reign? v. 22—24.

What enemy came against him in the fifth year of his reign, and with what success?

What did Rehoboam have fabricated in place of the golden shields, and what use did he put them to? v. 27, 28.

What prevented still greater calamities to the people from the hand of Shishak? 2 Chron. 12. 5—8.

With whom had Rehoboam war all his days? N. B. This is to be understood rather of defensive, than of offensive war waged for the recovery of the revolted tribes, for this was forbidden him by Shemaiah, ch. 12. 24.

Who was Rehoboam's mother? N. B. Naama signifies, *a beauty*.

CHAPTER XV.

Who succeeded Rehoboam, and what was his general character? v. 1—5.

What is meant by the Lord's "giving him a lamp in Jerusalem?" Consult the follow-

ing passages: ch. 11. 36. Ps. 18. 28. Ps. 132. 17.

What is related of Abijam's war with Jeroboam? 2 Chron. 13. 4—17.

By whom was he succeeded, what was his character, and what his pious achievements in effecting a reformation? v. 9—14.

By whom, and how, was he encouraged in this work? 2 Chron. 15. 1—8.

What vow, which his father did not live to perform, did he perform for him?

With whom had Asa a long continued war, and by what improper means did he draw a foreign king into a league with him? v. 16—19.

How was he reproved for this, and by whom? 2 Chron. 16. 7—10.

What was the result of this compact, and what else is said of Asa to the time of his death? v. 20—24.

Who was Jeroboam's successor, and what became of him and the remnant of his father's house, according to the word of the prophet?

Did Baasha himself prove to be at all a better man?

CHAPTER XVI.

Who was employed to convey a message from God to Baasha, and what was it? v. 1—4.

What account have we elsewhere of this prophet's father? 2 Chron. 16. 7—10.

Does Jehu appear to have been engaged in his prophetic calling for a long time? 2 Chron. 19. 2. and 20. 21--24.

Did this accordingly happen very much as Ahijah's word had been fulfilled against Jeroboam?

Why is it said that Baasha killed Jeroboam, when in fact he did not die by violence? N. B. This mode of speech is probably designed to teach us the very intimate relation between a man and his posterity, and may help us in forming a correct view of our federal relation to the first man, of which the Apostle says, "As in Adam all die."

Who succeeded Baasha, and what was his fate? v. 8--10.

What is said of his usurping successor? v. 11--14.

Did his accomplishing the divine denunciation in the least excuse his crime? Is. 10. 6, 7. 2 King 9. 31.

What new rival rose in opposition to Zimri, and what was the consequence? v. 15--20.

Into what two parties did Israel then become divided, and which finally prevailed?

How long did Omri reign, and what noted city did he build, which afterwards became the metropolis of Israel? N. B. This city occasionally gave name to the whole kingdom of the ten tribes.

How did he render himself infamous? v. 25--28.

By whom was he succeeded, and what account is given of the daring wickedness of this King? v. 29—33.

What ancient prophetic denunciation was fulfilled in this reign?

Who had succeeded to the throne of Judah in the mean time? 2 Chron. 17. 1.

CHAPTER XVII.

What illustrious Prophet was raised up in Israel during the reign of its most abandoned King? N. B. Elijah died about 900 A. C. and his name signifies, *My God is he.*

By what name is he called in the New Testament, and to whom else is that name applied? Luke 4. 25. Mat. 11. 13, 14. Mal. 4. 5.

What solemn assurance from the Lord did he give to Ahab? N. B. It is probable that he had before warned the King of his wickedness and its consequences without effect.

Would this fearful drought naturally bring the horrors of famine in its train? ch. 18. 2.

Whither was Elijah commanded to betake himself during the continuance of this judgment?

What allusion do we find to this drought in the New Testament? James 5. 17. Rev. 11. 6.

How was he to be sustained in the wilderness, and of what was this circumstance typical? Rev. 12. 6.

Whither did he go from the brook Cherith, and what were the circumstances of his reception and entertainment by the widow woman? v. 8—16.

Was Elijah the first prophet to the Gentiles? Luke 4. 25, 26. N. B. It is remarked that Christ never went but once to the Gentiles, and then it was unto these very coasts of Zidon, to which Elijah went. Mat. 15. 21.

How is this incident alluded to by our Lord, and why were his hearers so much enraged at the mention of it? Luke 4. 25—29.

What are we taught by the miraculous preservation of this family in time of famine? Ps. 37. 16—19.

Does it often prove a blessing to the pious to be reduced to extremities, and even “to be brought to a crust of bread?” 2 Cor. 8. 1—5.

What further affliction happened to this poor woman, and what exclamation did she utter to the prophet? v. 17, 19.

How was her son restored to her, and what effect had the miracle? v. 19—24.

Shall we ever be losers by a generous hospitality, and especially towards the Lord’s prophets?

Who received a similar reward for entertaining Christ in the days of his flesh? John 11.

CHAPTER XVII.

What command of the Lord came unto Elijah after many days?

What eminently good man belonged at this time to the court of Ahab, and how had he shown his zeal for the Lord of Hosts?

Does his example teach us that difficult, but useful, stations should be occupied by good men as long as they can do it with a good conscience?

What were the circumstances under which Elijah and Obadiah met, and what conversation had they together? v. 5—16.

With what salutation did Ahab accost Elijah, and how did the prophet answer him?

Has this been of old a common charge against the best and most useful of men? Acts 17. 6.

What demand did Elijah then make of the King, and did he accede to it?

What was the Prophet's first address to the people when convened? v. 21.

To whom is this at all times a proper question to be proposed?

How did he then propose to have the matter brought to a fair trial? v. 22—24.

Relate that part of the transaction. v. 25—35.

Does Elijah's example prove that it is occasionally proper to expose vice and irreligion by ridicule?

How was the whole affair concluded? v. 36—40.

Why did the supernatural fire that consumed the burnt-offering, burn up the altar too? Deut. 12. 5, 6.

Were Baal's prophets slain in pursuance of a divine command, so that Elijah is to be exempted from the charge of cruelty? Deut. 13. 1—5 and 18. 20—22.

What did Elijah then say to Ahab?

Whither did he go himself, and what circumstances occurred previous to the falling of the shower of rain? v. 41—45.

What do we learn from this in case our prayers are not speedily answered?

Whither did he go from Mt. Carmel, and was not his speed supernatural? N. B. It is probable that both Ahab and Elijah reached Jezreel just in time to escape the shower.—The threatening aspect of the heavens would no doubt lead Ahab to drive with all possible rapidity, and yet the prophet ran before him all the way!

CHAPTER XIX.

How was Jezebel affected by the news of what Elijah had done, and what did her threats induce him to do? v. 1—4.

Does he seem in this to have given way most culpably to his fears?

What did he pray for under the juniper tree, what visitation was granted him, and what did he say?

Whither and for how long a time did he go in the strength of that refreshment, and what word of the Lord came to him there? N. B.

The question put to him was no doubt intended as somewhat of rebuke for his flying from the path of duty.

What did he reply, and what was he commanded to do?

What were the circumstances of the remarkable manifestation now made to him? v. 10—14.

What are we taught by God's being in the still small voice, and not in the wind, earthquake, or fire?

What new directions were now given him?

What assurance did the Lord give him on this occasion, and where else do we find it referred to? Rom. 11. 4.

To what purpose does the Apostle allude to this fact?

Does the circumstance offer encouragement to pious ministers and others in the darkest and most degenerate times?

Whom did he meet with after departing thence, and what were the circumstances of his call to the prophetic office? v. 19—21. N. B. Elijah's words are not to be understood as a reproach, but as a permission for him to go and bid farewell to his family, inasmuch as he had done nothing to him to constrain him in any way to follow him; so that if he did finally do it, it would be wholly voluntary; and he would have him count the cost.

How do they seem thenceforth to have employed themselves? Ans. "Not only in privately instructing the people, but also in found-

ing or superintending schools of prophets in different parts of the land, who might assist them in the work of reformation, and maintain it when they were removed." SCOTT.

CHAPTER XX.

What king at this time laid siege to Samaria, and with how large a force?

What insulting message did he first send to the king of Israel, and what was Ahab's cowardly reply?

Ought we however to be always willing that the Most High should address us in Benhadad's language?

Did the king of Syria hereupon become more insolent, and send another message demanding more than the first? v. 5, 6.

What did Ahab and the elders do in this extremity? v. 7—9.

Recite Benhadad's boasting menace, and Ahab's spirited answer. v. 10, 11.

What effect had this on Benhadad?

What encouraging message did the Prophet bring to Ahab, and how did he accordingly order the battle? N. B. The "young men" here mentioned were not the flower of the army, but the servants, footmen, or pages of the princes of the provinces. Being unused to arms, they formed a company very contemptible in the eyes of the enemy, but

“mighty through God to the pulling down of strong holds.”

Relate the circumstances and the issue of the engagement? v. 16—21.

What message did the prophet bring to Ahab respecting preparation for another campaign? N. B. It does not appear that Ahab paid any attention to this command, or took any pains to put himself in a posture of defence.

How did the servants of Benhadad account for the late defeat, and how did they propose to retrieve it in the next invasion?

Where did the two armies meet next season, how did they respectively appear, and what encouraging message came from God to Israel?

What was the issue of the battle, and how was the tone of Benhadad's servants now altered? v. 29—31.

Is it not a false accusation often brought against God's ancient people that they were distinguished for cruelty and blood-hirstiness? N. B. In most of the instances which have subjected them to this charge, they acted as the mere organs or agents of executing the Divine Will; and the Most High himself will take upon Him the responsibility of such proceedings.

To what abject submission did they resort in order to supplicate for their master's life?

Is their language and conduct peculiarly appropriate to returning and repenting sinners?

What did they catch hold of in Ahab's language that they turned to their account?—

N. B. The phrase in the original rendered "diligently observed," implies a close, subtle, insidious watching like that of a serpent, and strikingly denotes the craft and cunning of these emissaries of Benhadad.

Did their plan succeed, and what took place between the two kings?

Does it behove the people of God to be very careful whom they call brother?

Was Ahab's conduct in this affair extremely foolish as well as criminal? N. B. The whole of the 22d ch. of this book is little else than a record of Benhadad's treachery and what it cost the nation of Israel.

What singular circumstance is related of one of the prophets in this connection, and what is intended by it? N. B. The prophet, prompted by a Divine impulse, wished to be smitten and wounded, in order that he might in this disguise reprove Ahab by a parable for letting Benhadad escape out of his hand. As he required this of his neighbor "in the word of the Lord," or by a Divine command, his refusal to smite him was an act of disobedience and rebellion against God. Probably he could not see the *reasonableness* of the thing, any more than Cain could of an

animal instead of a vegetable sacrifice, and therefore, like thousands in all ages, ventured to disregard a Divine mandate.

Did he afterwards find one more willing to comply with the injunction, and what was the issue? v. 38—43. N. B. Ahab's reply was as much as to say, Thou art condemned out of thine own mouth, or by thine own confession.

Are we often condemning ourselves when we are passing sentence on others?

CHAPTER XXI.

What instance have we here of Ahab's covetousness?

How did he propose to obtain the object of his desires, and what was the effect of his disappointment?

As he proposed an equivalent, wherein consisted his sin? Rom. 7. 9. Co. 3. 5.

How was he at length put in the way of obtaining his object? v. 5—11.

Was this one of the blackest deeds of cruelty ever devised?

Why was a feast proclaimed in connexion with this affair? N. B. She would make it believed by this that some enormous wickedness was lurking undiscovered, or at least unpunished, and that a feast was necessary to turn away the divine displeasure!

Were these bloody orders submissively obeyed, and what followed? v. 12—16.

Does it appear that any of Naboth's family were put to death at the same time? 2 Kings 9. 26.

Were these elders afterwards equally obsequious to Jehu's orders for the murder of Ahab's sons? 2 Kings 10. 6, 7.

What word of the Lord came unto Elijah, and what message was he commanded to deliver to the King?

How did it appear that Ahab was terrified by this, and what were the grounds of it? v. 20—24.

What is the general character given of Ahab, and how were the threatened judgments averted? v. 27, 28.

Was his repentance severe and lasting, or merely external and temporary?

Is it to be feared that similar humiliations in all ages are mistaken by many for "the godly sorrow which worketh life?"

CHAPTER XXII.

For how long a time was there a cessation of hostilities between Syria and Israel? N. B. Benhadad no doubt threw off all regard to his covenant as soon as he got home, and went about recruiting his forces, and making ready for war.

From whom did Ahab at this time receive a visit, and what proposition did he make to his guest?

In what manner had the families of Ahab and Jehosaphat become connected? 2 Kings 8. 18.

Was Ramoth-Gilead one of the cities which Benhadad had promised to restore? ch. 20. 34.

Did Jehosaphat consent, and why did they delay going up immediately? v. 5.

What was the word of the prophets, and how was Jehosaphat satisfied?

What was Ahab's reply, and what further assurances did they receive from these flattering prophets? v. 8—12. N. B. "Unity is not always the mark of a true church, or a true ministry. Here were 400 men that prophesied with one mind and one mouth, and yet all in an error."—HENRY.

What was the messenger's request to Micaiah when he went for him, and what was his reply?

What traits of character are remarkably set in contrast in the conduct of these two men?

What occurred when he came into the presence of the kings, and how is his language to be understood? N. B. This mode of expression is not to be construed as *sanctioning* or *approving* the step, but merely as intimating his good wishes, since Ahab was evidently bent upon going. Thus the Most High said

to Balaam, "Go with the elders of Moab," when it is evident he disapproved of his conduct. Speeches of this kind *are merely God's Providence turned into words*. His Providence often *does not restrain* the forward and perverse, but *permits* them to go on in their own chosen way.

How did Ahab express his suspicions that the prophet was not sincere, and what clear prediction did he then utter? v. 17.

What did Ahab say to Jehosaphat?

Are men prone to imagine that ministers are not their friends because they tell them the truth?

How does Micaiah then proceed to deliver his message? v. 10—23. N. B. The vision was not designed to reveal *the actual state of things* in the invisible world, but simply as an allegorical mode of representing the *permissive economy of God's holy Providence towards wicked men*, whom he frequently suffers to be deceived by events coinciding with their wishes, and thus to rush on to their own destruction. In such case nothing can be brought to shew that He is bound to prevent the catastrophe which he does not prevent.

How did Zedekiah receive this message, and what was Micaiah's meek reply? v. 24, 25.

What did the king order to be done with the prophet, and what were Micaiah's parting words to Ahab?

What stratagem did Ahab propose to Jehoshaphat, and how did the affair terminate? v. 29—37.

Was Ahab's death a judgment for having suffered Benhadad to escape?

How was Elijah's denunciation fulfilled?

Who succeeded him in the kingdom, and what was his general character?

What is the general character given of Jehoshaphat king of Judah?

What is said of his naval expeditions? v. 4. 8. 2 Chron. 19. 2.

Where did he place judges, for the benefit of his subjects, and what instructions did he give them? 2 Chron. 19. 5—7.

Whom did he appoint with the same view in the city of Jerusalem? v. 8—11.

What remarkable war was Jehoshaphat engaged in, and what were the circumstances which decided the victory? 2 Chron. 20. 1—25.

What was the state of his kingdom after this? v. 26—30.

II. KINGS.

CHAPTER I.

What nation, formerly subdued by David, rebelled after the death of Ahab? 2 Sam. 8. 2.

What accident befel Ahaziah, and to whom did he send a message of enquiry?

In what respects was his conduct faulty in this matter? Ps. 76. 1.

In what other instances do we find men more solicitous to know the event of their sickness, than the means of recovery? 1 Kings 14. 3. 2 Kings 7. 7—9.

What is meant by the name Baal-zebub, and what mention is made of it in the New Testament? Mat. 12. 24. Mark 3. 22. N. B. The name means, *Lord of flies*.

By whom were the messengers met on the way, and how addressed? v. 3, 4.

What enquiries did the king make of the messengers on their return, and what did they answer him?

Whom did Elijah resemble in his personal appearance? Mat. 3. 4. N. B. Elijah was a type of John the Baptist.

What measures did the king take for the apprehension of the prophet, and what became of the first companies?

On what occasion did Christ forbid his disciples making this a precedent for themselves? Luke 9. 51—56.

Did the third captain act a wiser part, and what was the result?

What did Elijah say when brought into the presence of the king, and was his word fulfilled accordingly?

Who succeeded him in the kingdom?

CHAPTER II.

What case had there been previous to Elijah, of one being taken to heaven without tasting death? Gen. 5. 24.

What did Elijah do previous to his translation? N. B. This journey was no doubt undertaken for the purpose of visiting the schools of the prophets, to instruct, encourage, and bless them.

What do we learn from this as to the duty of good men when they are about to leave the world? 2 Pet. 1. 12—15.

What did Elisha say when Elijah was disposed to put his affection to the test?

What have we formerly met with similar to this? Ruth 1. 15—18.

What did the sons of the prophets say to Elisha, and how did he answer them? N. B. The phrase, "Take away thy master from thy head," has reference to the manner in which the Jewish teachers sat in the midst of their pupils, it being on an elevated seat or platform, so that their feet were on a level with the heads of their disciples. Hence it is said of Paul, that he was "brought up at the feet of Gamaliel."

What did Elijah still urge without effect upon Elisha, and whither did they come together while the sons of the prophets beheld them from a distance?

How did they cross the river, and what conversation then ensued?

Ought we highly to prize the society of aged and dying saints, and to endeavor to have their gifts perpetuated in us?

What were the circumstances of the translation, and what immediately followed? 11—14.

How was he received by the sons of the prophets, to what proposal of theirs did he at last consent, and what was the result? v. 15—18.

What miracle did he perform for the benefit of the men of Jericho? v. 19—22.

How was he treated by a number of little children at Bethel, and what awful judgment fell upon them?

Was Elisha's curse the effect of personal resentment, or of a divine impulse?

Would it seem that they had heard of Elijah's "going up," or ascension, and thus expressed a wish to be rid of Elisha also?

What rendered the sin of the children peculiarly heinous? Lev. 19. 32.

Were the parents of those children chargeable in great measure with the guilt and the destruction of their offspring?

CHAPTER III.

Who succeeded Ahaziah in Israel, and what is the character given of him? v. 1—3.

What tribute had the king of Moab paid to the king of Israel, and what emboldened him to rebel?

What measures did Jehoram take to reduce him to subjection, and what was Jehosaphat's answer? v. 6, 7.

What route did they take in going against Moab, who joined them, and what privations did they meet with? v. 8—10.

What was Jehosaphat's resort in this extremity, what prophet did they find, and what did he say to the king of Israel? v. 11—14.

What directions did he give, and what assurances, preparatory to procuring a miraculous supply of water? v. 15—19.

When and how was his word accomplished in regard to the water, and what was the issue of the engagement?

How did they proceed to mar the country, and what was the desperate conduct of the king of Moab?

How did this horrid deed affect the spectators, and what were they induced to do? N. B. By this is implied, either that the subjects of the king of Moab were hereby bitterly enraged and exasperated *against* Israel for driving their master to this extremity, or, that a great spirit of indignation against Mesha fell *upon* the Israelites in view of such a shocking spectacle. It may be, that both ideas were intended to be conveyed.

Can any bounds be set to the possible wickedness of men?

CHAPTER IV.

What is related of the complaint of a poor prophet's widow, and of the manner in which her debt was paid? v. 1—7.

Is the payment of just debts a duty of paramount obligation in our dealings with men?

Does a man's taking the benefit of bankrupt or relief laws free him from the moral obligation to use his utmost exertions to pay all his debts?

Is it becoming a Christian to contract heavy debts, or to engage in precarious speculations?

May we infer from this incident that the widows and families of pious and useful servants of God have a special ground of encouragement to trust in Providence for a support?

Was the miracle in this case similar to that of Christ in multiplying the loaves and fishes?

By whom, and in what manner, was Elisha hospitably entertained?

How did he evince his gratitude for this kindness, and how did he reward it? v. 12—17.

What befel the child afterwards, and what did the mother do on the occasion? v. 18—24.

What conversation ensued, and how was her child restored to her? v. 25—37.

In what particular did Christ's miracles differ, as to manner, from those of Elisha and other prophets? Luke 1. 11—17. John 11. 41—46.

Whither did Elisha return, and what did he order to be done in view of the dearth that prevailed? v. 38.

What accident happened, and how were the effects of it prevented?

What additional fact is here related, and where do we find a parallel of it? Mat. 14. 15—21.

CHAPTER V.

What is here said of Naaman the Syrian, and what do we learn from it of the real source of political blessings?

Is the hand of Providence to be acknowledged in the events of profane history, as well as of sacred?

What diminution was there to Naaman's happiness? N. B. "Every man has some *but* or other in his character or condition, to allay to his grandeur, or damp his joy."

HENRY.

By what means was he informed of one who could probably effect a cure for him?

Ought little children to be made early acquainted with the characters and deeds of good men, and inspired with veneration for them?

Can persons often find opportunities to be useful even in the lowest condition of life?

How was the matter arranged between Naaman and the king, and what was the purport of the letter?

Does he seem to have thought that the prophet was entirely at the command of the king?

What was the effect of the letter upon the king of Israel, and did his excitement arise from a misconception of Benhadad's meaning?

What said Elisha when the circumstance came to his ear?

What was the manner of Naaman's application to Elisha, and how did he receive the prophet's directions?

Was his language on this occasion a fair specimen of the objections of sinners to God's appointed means of salvation?

How was he prevented from turning away, and going home without receiving any benefit from the journey?

Does it appear that persons in humble life have often far more true wisdom, and correct views of the dealings of God's Providence, than their superiors?

What was the effect of his washing both upon his body and his mind?

Did Elisha consent to take his presents, and what request did Naaman make of him?

Did it indicate extreme superstition in Naaman to suppose there was such virtue in the earth of Israel, that no other would answer to make an altar of?

Does the veneration in the Roman church for sacred relics flow from the same principle?

In what particular did the Naaman beg a dispensation at the hands of the prophet, and

does this fact lead to a suspicion that his convictions were not sound?

What is to be thought of those who make reservations at this day, in their duty to God?

Are persons in public and political life under great temptations to this sin?

What is related of the depraved conduct of Gehazi on this occasion? v. 20—24. N. B. Gehazi is supposed to have been one of the “sons of the prophets” acting as a constant attendant on Elisha, or one who, as the proverbial expression went, “poured water on his hands.”

How was his vile covetousness detected, rebuked, and punished?

What lesson do we learn from his fate? 1 Tim. 6. 9, 10.

CHAPTER VI.

What proposition was made to Elisha, and to what miracle did the affair give occasion? v. 1—7.

What do we learn from this passage respecting the personal accommodations and the habits of these sons of the prophets?

What useful information did Elisha give to the king in the Syrian war, and what suspicions were hereby excited in the mind of Benhadad? v. 8—11.

How was the matter explained to him, and what was he thereupon induced to do? v. 12—14.

How was Elisha's servant affected by the sight of the armed host, and how were his fears relieved?

What may we learn from this?

In what singular manner were his enemies defeated of their aim, and returned in safety to their master? v. 18—23.

Although the Syrians came no more into the land of Israel by bands, or detached parties, who collected the whole host and led them thither?

What was the consequence of the siege to Samaria, and what horrid transaction came to the ears of the king?

Was this the fulfilment of an ancient prophecy and what? Lev. 26. 29.

How was the king affected by the circumstance, and how did he vent his indignation?

How was Elisha employed when the messenger came to take his life, and how was that step prevented?

What was the king's desponding and unbelieving speech to Elisha and the elders? N. B. The king seems to have repented of his rash and bloody order, and to have come in haste to prevent the execution of it.

CHAPTER VII.

What prediction did Elisha utter, and how did he reply to the unbelieving lord?

What account is given of the four leprous men, and of the consequences of their singular resolve? v. 3—7.

For whom may this resolution very properly serve as a model?

To what was the flight of the Syrian army owing?

What did they do after having entered the deserted camp, feasted themselves, and secured a portion of the prey? v. 8—11.

What is the duty of those who have found the unsearchable riches of Christ, while they know that others are perishing for the want of them?

What were Jehoram's suspicions on this occasion, and how did he become satisfied as to the fact? v. 12—15.

What did the people do with the tents of the enemy, how was Elisha's prediction fulfilled, and what became of the unbelieving lord? N. B. He was probably stationed at the gate to prevent the disorderly rush of the hungry multitude to the camp; but proving unequal to the task, the crowd pressed upon him and trampled him to death.

Do we learn from his fate that it is dangerous to question the divine declarations?

CHAPTER VIII.

What counsel did Elisha give to his benefactress, the Shunamite, and why?

Did she comply with this advice, and what is related of her after the term had expired?
v. 2, 3.

What were the peculiar circumstances and the result of her introduction to the king?
v. 4—6.

Whither did Elisha go up from Samaria, what message was sent to him, and what answer did he return to it? N. B. This is an instance of that strange sentiment of fatality which paralysed the use of all rational means of recovery. Some abuse the doctrine of the divine decrees in the same manner.

What took place between the prophet and Hazael the messenger? v. 11—13.

Should we be equally astonished and incredulous were we told the real wickedness of our hearts?

What false report did he bring to the king, and how did he hasten his death? v. 14, 15.

Who began to reign with Jehosaphat, whom did he marry, and what was his character?

How did he deal with his brothers? 2 Chron. 21. 4.

What considerations stayed the divine judgments?

What nation revolted from Judah, and how did Joram succeed in his attempts to reduce them to submission?

What is related of the manner of his death?
Ch ron. 21. 12—20.

Who succeeded him, what was the name and family of his mother, and what his character?

What circumstances are mentioned respecting him and Joram the son of Ahab?

Did Ahaziah's visit cost him dear? 2 Chron. 22. 7.

CHAPTER IX.

What command did Elisha give to one of the sons of the prophets? v. 1—3.

How did the young man execute this commission? v. 4—10.

Was there any injustice towards Ahab's house in this proceeding?

What took place when Jehu returned to his servants? v. 11—15.

What happened as he drew near to Jezreel in order to fall upon Joram?

What preparations did Joram make to meet him, and what was the issue of the interview? v. 21—24.

What was done with Joram's dead body, and why? v. 25, 26.

What was the fate of Ahaziah, and why was peculiar respect shewn to his remains? 2 Chron. 22. 9.

What was the tragical end of Jezebel, and how was Jehu disappointed in his design of burying her? v. 30—35.

Of what was he reminded by this circumstance? v. 36, 37.

Do we elsewhere find that the house of Jehu was punished for the blood shed at Jezreel? Hos. 1. 4.

What remarkable allusion do we elsewhere find to Jezebel? Rev. 2. 20—23. N. B. We conceive that Jezebel in this passage of the Revelations is brought in as a type of that corrupt and apostate church which is called afterwards "The mother of harlots and abominations of the earth." Consequently if we suppose, as we may do with great probability, that the seven epistles to the Asiatic churches are prophetic of the state of religion among its true disciples in seven different periods of the church, reaching to the millennium, that to Thyatira, containing the mention of Jezebel, must be referred to the period when the pretended adulterous spouse of Christ was at her height, or when the woman sat upon the scarlet colored beast drunk with the blood of the saints, (Rev. 17. 1—7); a state of things which would naturally tend to corrupt in a measure the true church.

CHAPTER X.

What was the purport of Jehu's first letter to the elders of Samaria, and how did they answer him?

What were the contents of the second letter, and what effect had it?

What was done with the heads of Ahab's sons when brought to Jezreel, and what did Jehu take occasion to say to the people?

How did he proceed in executing the bloody work assigned him?

What other persons, falling within his instructions, were slain at the pit of the shearing house? v. 12—14.

Do these tremendous judgments shew the consequences of being connected with wicked men, as well as the danger of apostacy and idolatry?

What good man did he meet with and take into his carriage on the way, and what conversation ensued between them?

What have we elsewhere said of this Jehonadab? Jer. 35. 6—10.

Are good men often liable to be imposed upon by the shew of great zeal?

Is a real concern for the glory of God, of an ostentatious nature? Prov. 27. 2.

What did Jehu do on his arrival at Samaria? v. 17—25.

Is his stratagem to be justified? Rom. 3. 8.

Does Jehonadab appear to have been too hasty in his concurrence?

What was done with the images and the house of Baal?

Were Jehu's motives in these transactions pure and upright?

What was his subsequent conduct?

Is it a common character of hypocrites to be very earnest about one part of religion and very negligent about others?

What disasters began to happen to Israel in these days and who were the principal sufferers?

Did these tribes now smart for the choice their ancestors had made of an inheritance on the other side of the river?

Do we find that Damascus notwithstanding was afterwards reckoned with for this invasion?
Amos 1. 3, 4.

CHAPTER XI.

To what act of barbarity was Athaliah instigated when she saw that her son was dead, and by what means did Joash escape?

Have some of the most awful deeds of revenge ever recorded been perpetrated by women?

Whose daughter was Athaliah?

What transpired after Joash had been concealed six years, and whence did Jehoiada collect his abettors on this occasion? 2Chron. 23. 1. 2.

What measures did he adopt in order to secure the coronation of the young king? v. 5—12.

To what was Athaliah excited by the noise and tumult of the people, what took place in her presence, and how did the affair terminate?
v. 13—16.

Was this a criminal rebellion against the government, or a just judgment of heaven?

What further steps did Jehoiada and the people take towards a general reformation in church and state?

Do the calamities of the house of Jehosaphat mentioned in this chapter appear to have been principally occasioned by his connecting himself with the house of Ahab?

CHAPTER XII.

How old was Joash or Jehoash when he began to reign, and what was his character in the outset?

What public work did he cause to be undertaken, and how were the expenses to be defrayed? v. 4. 5.

Do his orders appear to have been long neglected, what became of the money, and what new plan was hit upon? v. 6—9. 2 Chron. 25. 5. 7.

Is it a bad sign when people are backward in such cases?

According to what former example did they make the collection? 2 Chron. 24. 9.

To whom and for what special purposes was the money appropriated?

Did they at all break in on the stated maintenance of the priests?

What did they do with the surplus? 2 Chron. 24. 14.

How old was Jehoiada when he died? 2 Chron. 24. 15.

What disgraced the subsequent character of Joash? 2 Chron. 24. 15—22.

What foreign power now came against Israel, and how were they turned back? v. 17, 18.

Does this appear from Chronicles to have been a far more distressing event than would be inferred from the present account? 2 Chron. 24. 23, 24.

What was the unhappy end of Joash? 2 Chron. 24. 25.

Are apostates apt to meet with severer judgments than other men?

CHAPTER XIII.

Who succeeded Jehu in Israel, what was his conduct, and the effect of it?

To what had Jehohaz recourse in this extremity, and with what effect?

Who was the "Saviour" here promised? Compare v. 22. with v. 25.

What was probably the reason that the Most High did not send them immediate deliverance? v. 6.

To what mere remnant of military force were they reduced at this time?

Who succeeded Jehoahaz, and what is said of him?

What prophet fell sick during Joash's reign, and in what words did he lament over him?

ch. 2. 12. N. B. Elisha prophesied at least sixty years.

What directions did the dying prophet give to the king, and what was signified thereby? v. 15—17.

What farther command did the prophet give, how did the king fail of compliance, and what was the consequence? N. B. The smiting of the arrows against the floor was to be an emblem of the manner in which Joash should improve his victory when he had his enemy at his feet. It became him therefore to have been earnest and thorough in it, and to have repeated the strokes a number of times, and to have manifested a spirit like David's, "to beat his enemies small as the dust before the wind," but instead of this, he went about it coldly and heartlessly, as though the act was childish and unreasonable, and thereby both displeased the Prophet, and greatly marred his own success.

What remarkable circumstance occurred at the sepulchre of Elisha not long after he was buried?

How long a time did Hazael oppress Israel, to what was their relief owing, and by whom effected?

CHAPTER XIV.

Who was the successor of Joash king of Judah, and what is the account given of him?

What was one of the first acts of his reign, and by what was he regulated in the execution of it? Deut. 24. 16.

Although men may not visit the iniquity of the fathers upon the children, yet may not God do it, or order others to do it, without any impeachment of his justice?

What victory did he achieve over his enemies?

What additional particulars respecting this expedition are mentioned in Chronicles? 2 Chron. 25. 5—16.

What appears to have been his fault in hiring these men of Israel?

Do we learn from this transaction that when men are engaged in a bad cause it is better, whatever it may cost them, to desist from it, than to go on in it?

Was his son Jotham repaid the hundred talents with a liberal interest? 2 Chron. 27. 5.

Are multitudes in every age stumbled at the idea of incurring losses in the way of duty, and ready to make the plea of Amaziah? N. B. "Many are ready to say, What shall we do if, by hallowing the Sabbath, we lose so many good customers? What shall we do, if we renounce this illegal traffic and exorbitant profit, to compensate so important a loss? What shall we do, if we affront our friends, obstruct our preferment, or lose the friendship of the world? How shall we maintain our families? "What shall we eat? or what shall we drink? or where withal shall be clothed?" Penury and distress

face us in the way you point out to us: we are almost persuaded it is the road to heaven; but what shall we do about the expenses of the journey?"—SCOTT.

What challenge did Amaziah send to Jehoash, or Joash king of Israel, and what may have been the ground of his resentment against him? 2 Chron. 25. 13.

What cutting rebuke did he receive from Jehoahaz?

Had this any effect upon Amaziah, and what was the consequence? v. 11—14.

How long did Amaziah survive Joash, and what was his end at last?

Who succeeded him in Judah, who succeeded Joash in Israel, and what is said of the latter? v. 23—27.

Is the book of Jonah therefore in point of time to be ranked before those of any of the other prophets?

CHAPTER XV.

Who came to the throne of Judah while Jeroboam reigned in Israel, and what was his character?

What prophet lived in his reign whose counsels he enjoyed? 2 Chron. 25. 5.

By what other name is he called? 2 Chron. 26. 1.

To what was it owing that he was incapacitated for public business, and how happened

he to fall under this judgment? v. 5. 2 Chron: 26. 16—21.

By what law was he required to dwell in a "several" or separate "house?" Lev. 13, 46.

Who managed the government in his stead?

Who succeeded Jeroboam in Israel, and how came he to his end?

What promise, formerly made to Jehu, was now fulfilled? ch. 10. 30.

What was the fate of Shallum, and how long and in what manner did his successor reign? v. 13—18.

What foreign king came against Israel at this time, and how was he induced to return back? v. 19—21.

From what does it appear that Nineveh the capital of Syria had at this time become a large and powerful city? Jonah, 3. 3.

Who succeeded Menahem, what was his character, and how was he cut off? v. 23—26. N. B. The nation were now fast ripening to ruin.

What says Solomon of the cause of the rapid succession of rulers? Prov. 28. 2.

What wicked king succeeded Pekahian, and what destructive invasion of Israel took place under his reign? v. 27—29.

How did Pekah come to his death, and what prophecy was accomplished in that event? Is. 8. 4. N. B. He appears to have been a formidable enemy to the kingdom of Judah in the early part of the reign of Ahaz.

What noted prophets flourished in the times we are now considering? Is. 1. 1. Hos. 1. 1. Amos 1. 1. Micah 1. 1.

Is it necessary to compare very attentively their prophecies with the history in order to a proper understanding of both?

What must we infer, from the general strain of their writings, to have been the state of religion during these reigns, and for a long time before?

Who succeeded Uzziah or Azariah in Jerusalem, and what was his character and principal acts?

What powers began now to confederate against Jerusalem, and how were the king and people, in the next reign, affected by the invasion? Is. 7.

CHAPTER XVI.

Who succeeded Jotham, and what is said of his abominations? v. 1—4.

What distinguished prophet lived and prophesied in this reign?

By whom, and with what wasting calamities, was the country invaded? 2 Chron. 28.

What additional circumstances are mentioned in Chronicles respecting those taken captive?

To what is it owing that they did not entirely overcome the nation? Ans. To the promises made to the house of David.

What took place in Isaiah's interview with Ahaz relative to this invasion? Is. 7. 1—15.

What depredations were committed by Rezin, king of Syria, and how was he repulsed and slain? v. 5—9.

What were the sad consequences arising from Ahaz' journey to Damascus? v. 10—15.

What other gross acts of sacrilege and impiety was he guilty of, and by whom was he succeeded? v. 17—20.

Did any of the kings of Judah attain to David's age of seventy years?

CHAPTER XVII.

Who began in the 12th year of Ahaz to reign over Samaria, what was his character, and the fortunes of his reign? v. 1—3.

For what reason was he imprisoned, and what befel the country thereupon?

What were the procuring causes of these distresses? v. 7—18.

What was the character of Judah during the same period, and what was the punishment inflicted on him? v. 19—23.

Whom did the king of Assyria put in possession of the deserted country of Israel, and what was the consequence?

What representation did they make to the king, what plan did he adopt for their relief, and with what effect? v. 25—29.

Would it seem that those pagan colonists had more fear of the wrath of the Lord than his own covenant people?

What character does our Saviour give even in his day of the Samaritan worship? John 4. 22.

With what solemn charges and reproofs does this chapter close? v. 34—41.

CHAPTER XVIII.

Who succeeded Ahaz, what was his character, and some of his principal exploits?

Does his case display, in a remarkable manner the distinguishing grace of God?

Have some who were called christians exhibited a degree of superstition nearly, or equal to this?

What were some of the points in which he effected a wonderful reformation? Consult 2 Chron. from ch. 29th to 31st inclusive.

Though it is said he *rebelled* against the king of Assyria, does it appear that he violated any treaty?

What invasion of Samaria took place in the fourth year of his reign, and what was the consequence? v. 9—12

Who succeeded Salmaneser, what timorous message did he receive from Hezekiah, and what terms did he impose upon him? v. 13—16.

How does the prophet Isaiah speak of the Assyrian in this expedition? Is. 10. 5—15.

Does it appear plain from this that men may be at the same time carrying into execution the counsels of the Most High, and also accomplishing their own wicked purposes?

Is it not arrogant in the extreme to say that these things are inconsistent and irreconcilable, when we have so much evidence from facts of the truth of each separate position?

What new and unprovoked attack did the king of Assyria make soon after, and what message was sent to Hezekiah? v. 17—25.

Did Rabshakeh yield to the reasonable and respectful request of the ambassadors, and what did he continue to say?

How were these insolent railings received, and how conveyed to Hezekiah?

CHAPTER XIX.

How was Hezekiah affected by the intelligence, and to what had he recourse in this extremity? v. 1—4.

Does it appear that the people were not duly affected on this occasion, and that this Shebna was not an upright man? Is. 22. 12—25.

What encouraging answer did he receive from the prophet?

How was the king of Assyria employed when Rabshakeh returned, and what made him anxious to complete the conquest of Jerusalem at once?

In what haughty style did he write to Hezekiah? v. 10—13.

What did Hezekiah do with the letter, and what was the substance of his prayer?

What are we taught by Hezekiah's conduct on this occasion?

What answer did he receive from the Lord, and by what medium? v. 20—36.

What desolating judgment fell that night upon the army of Sennacherib, and what was finally his own fate?

What prophecy of Isaiah was fulfilled in his death? Is. 31. 8.

What psalm is supposed to have been written in reference to this event? Ans. The seventy sixth.

Of what signal future defeat of God's enemies may this be considered as the type? Rev. 19. 17—21.

CHAPTER XX.

In what year of Hezekiah's reign does it appear, from a comparison of dates, that his sickness occurred? See ch. 18. 2 and 20. 6. It was consequently during Sennacherib's first invasion.

What message came to him on this occasion, and in what manner did he receive and improve it?

Does it appear that his unwillingness to die arose from the fear of death?

From what motives is it proper for us to pray that our lives may be prolonged?

Is it to be supposed that Hezekiah actually founded his dependence on his own good works?

Ought not christians at this day to be able on their dying beds to use the same language?
2 Cor. 1. 12.

What was the Lord's answer to his prayer, and how was he informed of it?

Were means to be employed notwithstanding, and what do we learn from this fact?

What sign was given to Hezekiah to confirm his faith in the divine promise? N. B. "Dr. Lightfoot suggests that the fifteen songs of degrees Ps. 128.—134. might perhaps be so called, because selected by Hezekiah to be sung to his stringed instruments, Is. 38. 20. in remembrance of the degrees on the dial which the sun went back, and the fifteen years added to his life; and he observes how much of the Psalms is applicable to Jerusalem's distress and deliverance, and to Hezekiah's sickness and recovery."—HENRY.

How did the pious king celebrate the Lord's goodness in his recovery? Is. 38. 9—20.

Of what sinful infirmity was he guilty shortly after this, and how was he reprov'd for it?
v. 12—18.

Ought we to be particularly reserved in making a display, whether to friends or strangers, of the riches or good things in our possession?

How did he receive the prophet's denunciation, and how is the account of him closed?

Are the three preceding chapters to be found any where else in the Bible? Is. ch. 36—39.

CHAPTER XXI.

By whom was Hezekiah succeeded, and how long did he reign?

What was his mother's name, what does it mean, and what other application is there of it? Is. 62. 4. N. B. The name signifies "*My delight is in her.*"

What was the character of Manasseh, and how did his iniquity show itself? v. 2—9.

What threatening message did God deliver by his prophets to Jerusalem and Judah? v. 10—15.

How is the account of Manasseh closed?

Have we any where a more pleasing account of his latter days? 2 Chron. 33. 11—17. N. B. Manasseh, we believe, is the only instance on record of *the conversion of an old man.*

What was the name, character, and end of his successor? v. 19—26. N. B. "Those who set bad examples, though they may repent themselves, yet they cannot be sure that those whom they have drawn into sin by their example will repent; it is often otherwise."

HENRY.

Does it now appear still more evident that the ruin of the nation is impending?

CHAPTER XXII.

At what age was Josiah seated on the throne, how long did he reign, and in what manner?

What ancient prophecy was fulfilled in his birth? 1 Kings 14. 2.

What is elsewhere said of his early piety? 2 Chron. 34. 3.

What good work did he cause to be undertaken in the 18th year of his reign, and what is mentioned to the praise of the workman?

What remarkable discovery was made during the progress of this work, and how is the fact to be accounted for? N. B. It cannot be supposed that all knowledge of the sacred writings had at this time ceased among the people or the rulers. But in the idolatry and iniquity of the preceding reigns we may well believe that a principal part of the law, especially those portions which condemned their practices, had gradually gone out of use, while only certain detached passages and sections were retained. By means of these partial extracts, aided by tradition; Hezekiah no doubt conducted his reformation. The copy now discovered was probably that written by Mous' own hand, which had been secreted, amidst the distractions of the former wicked reigns, for fear of its being destroyed.

Is it very natural for men to overlook, or cast aside those parts of the word of God which are opposed to their principles or conduct?

What class of men were noted for this in our Savior's time?

Was it probably owing to this cause that, in the times of popish darkness, the light of the Scriptures was almost totally extinguished?

How was Josiah affected by the contents of the book, and to whom had he recourse for counsel and instruction?

Will a similar effect usually be produced when men come to find the word of God denouncing wrath upon them for their sins?

What answer did Josiah receive from the prophetess? v. 15—20.

Has the spirit of prophecy in any age been confined exclusively to one sex? Ex. 15. 20. Jud. 4. 4. Joel 3. 29.

CHAPTER XXIII.

What method did Josiah adopt to bring the people acquainted with the contents of the sacred Volume?

What did he do to engage both himself and his subjects in a thorough reformation, and what was the first step? v. 3, 4.

What did he do with the idolatrous priests, the groves, and the houses of the Sodomites?

For what had the valley of Topheth been distinguished, and from what did it derive its name? N. B. Topheth signifies *a drum*, and was applied to this place because it was with this and other sounding instruments that

they used to drown the cries of little children, whom they here made to pass between two rows of burning fires from which few escaped alive.

What allusion is elsewhere made to this act?
Jer. 7. 30—32.

What abomination was stationed at the entrance of the Temple which he had removed? v. 11.

Would it not seem incredible that such enormous wickedness could have been perpetrated in the very precincts of God's house?

What did he do with Jeroboam's altar and high place at Bethel, and what remarkable circumstances are mentioned in connection with it? v. 15—18.

To what other parts of the country did the king extend the reformation?

To what did he next lead the attention of the people, and by what was this followed up?
v. 21—24.

What high commendation is bestowed upon Josiah, and what is nevertheless said respecting the effect of former transgressions? N. B. It should appear surprising, as no doubt it does, that such a promising reformation should be so soon followed by the destruction of the nation, we can only conclude that the mass of the people were not really sincere and cordial in the work—that they entered into it hypocritically—and did still in fact retain in great measure, their affection for their idols.

What was finally the end of pious Josiah, and what impression did it make on the nation? 2 Chron. 35. 25.

What other circumstances are related of this affair in Chronicles?

Did the manner of his death contradict the previous promise of God that he should come to his death in peace? N. B. He no doubt died in peace with God and with his own conscience, and found the sting of death taken away; yet, as it does not appear that he had any distinct call of Providence to engage in this war, it is probable he was removed in this manner as a rebuke for his ill-advised rashness.

Who succeeded Josiah, and what shortly after happened to him?

What is said of him and his brother by Ezekiel? Ezek. 19. 1—9.

To what was the land subjected, and what arrangement did the Egyptian king make in the government?

How did he obtain the means of paying the tribute, and what was the general character of his reign?

CHAPTER XXIV.

Who came up against Jehoiakim, and what is said in Chronicles respecting this event which is omitted here? 2 Chron. 36. 6, 7.

How long did he continue his allegiance to Nebuchadnezzar?

What nations were then sent to harass the land, and for what cause? v. 2—4.

When were Daniel and his companions carried captive to Babylon? Dan. 1. 1.

Is it implied that the Lord would not pardon the sins of Manasseh personally, or does this apply to those of the people at large who had connived at them?

Who succeeded Jehoiakim, and by what means was he freed from the oppressions of the king of Egypt?

How long did Jehoiachin reign in Jerusalem what was his character and to whom did he offer terms of submission?

What spoil and what captives did Nebuchadnezzar carry away to Babylon N. B. Ezekiel, the prophet, and Mordecai were among the number.

What was the purport of Jeremiah's letter to the captives? Jer. 29. 1—23.

Who was made king of Judah in the place of Jehoiachin, and what account is given of him?

CHAPTER XXV.

To what was Nebuchadnezzar provoked by the revolt of Zedekiah, and how long was the city besieged?

Were the distresses of famine added to their other troubles? Ezek. 4. 16. Sam. 4. 4.

- What was Jeremiah's advice to Zedekiah in this emergency? Jer. 33. 17.
- What other special message did Jeremiah deliver to him on this occasion? Jer. 34. 1—7.
- What solemn covenant did Zedekiah and the people enter into while the danger was impending which they violated as soon as the enemy withdrew? Jer. 34. 8—11. N. B. It appears that Nebuchadnezzar's army raised the siege for a short time to go against the king of Egypt, and Zedekiah and his people repenting of their repentance, took advantage of this respite to bring back their liberated servants a second time under the yoke.
- Is this a striking representation of the common conduct of men under transient convictions?
- What denunciation was hereupon uttered against them? Jer. 34. 12—22.
- What message did Zedekiah send to the prophet notwithstanding he did not hearken to his words? Jer. 37. 2, 3.
- Is it usual for men in their distress to seek the prayers of those whose counsels and warnings they have before despised? 1 Sam. 28. 11.
- What is to be thought of those who ask the prayers of pious ministers and others in time of sickness, and yet do not pray for themselves?
- What unavailing attempt did Zedekiah make to escape, and what was done with him when apprehended?
- What two prophecies, apparently contradicto-

ry, were both fulfilled in this event? Jer. 34. 3. Ezek. 12. 13.

What devastations did the Chaldean army, about a month after, commit upon the city, and what did they do with the remnant of the people?

What other afflicting account do we find of the desolations of Jerusalem at this time, and of the causes of them? 2 Chron. 36. 14—21.

What were the principal articles of the sacred furniture taken to Babylon?

What was done with Seraiah and several other distinguished men, who were probably accessories to Zedekiah's rebellion?

Whom did Nebuchadnezzar set over the few vinedressers and husbandmen that remained in the land, and by what means was this officer cast out of his place and slain?

Whither did the people then resort, and why?

Was this directly contrary to the word of Jeremiah? Jer. 42. 7—22.

What prediction of Moses was fulfilled in their persisting in this infatuated determination? Deut. 28. 63.

What favor was shown by Evil-Merodach the son and successor of Nebuchadnezzar, to Jehoiachin? N. B. "The Jews say that this Evil-Merodach had been himself imprisoned by his own father when he returned from his madness, for some mismanagement at that time, and that in prison he contracted a friendship with Jehoiachin, in consequence of which, as soon as he had it in his

power, he showed him this kindness as a fellow sufferer."—HENRY.

How long was it predicted that the captivity of Judah should continue? Jer. 25. 11.

From which of the several captivities is this period most properly to be dated? N. B. Probably from that mentioned 2 Kings, 24. 1—4, which was the fourth year of Jehoiakim.

At what time did this period expire? 2 Chron. 36. 22.

EZRA.

From whom does this book receive its title, and what do we learn in the history respecting the pedigree of the author? ch. 7. 1.—N. B. The name Ezra signifies *a helper*. He is the same person as Esdras in the Apocrypha, and the two books bearing that name have been palmed upon him as author, though undoubtedly spurious.

Is he the reputed author of any of the genuine books of Scripture except that which bears his name? N. B. It is generally agreed that he wrote the two books of Chronicles, and also that he revised the whole sacred Canon and gave a perfect edition of it to the nation of Israel, of which we are reaping the benefit at this day.

How long after the decree of Cyrus before he came up from Babylon to Jerusalem? N. B. About seventy nine years.

What are the general contents of this book? N. B. The proclamation of Cyrus and the return of a company of the Jews with the intent to rebuild the Temple—the opposition and delays they met with—their success notwithstanding—the arrival of Ezra himself and a large reinforcement under a new commission—his deep humiliation on account of the intermarriages of the holy people with the neighboring heathen—and his pious efforts to separate them from idolaters.

How long a period of time is embraced in this history? N. B. About eighty years, from B. C. 536 to B. C. 456.

CHAPTER I.

What remarkable prophecy was made respecting Cyrus 120 years before he was born? Is. 44. 26—28.

Was it owing to the special providence of God that he obtained possession of the city and kingdom of Babylon? Is. 45. 1, 2.

How long before Christ did his reign commence? Ans. Five hundred and thirty-six years.

What prophecy was designed to be fulfilled by the stirring up of Cyrus' spirit to issue his proclamation? Jer. 29. 10.

What distinguished character was now in the court of Cyrus, whose exertions were proba-

bly instrumental in procuring this proclamation? Dan. 1. 21.

What arguments may we suppose he used with Cyrus for this purpose? N. B. Josephus says that Daniel showed him Isaiah's prophecy in which he was predicted by name to execute this very work, and the statement is by no means improbable, as the phraseology of the decree, in the original, corresponds remarkably with that of the prophecy.

How does the proclamation run?

What was the effect of it? v. 5. 6.

Why did not the whole nation in a body at once avail themselves of this permission to return?

To what was it owing that any of them improved the opportunity? v. 4.

Does the same thing hold good as to the sinner's acceptance of the gospel offer?

What further did Cyrus do to promote this enterprise?

Of what prophecy was this the fulfilment? Jer. 29. 19—22.

To whom were these vessels consigned, and what did they principally consist of? N. B. Sheshbazzar, a name signifying *joy in affliction*, is unquestionably the same person with Zerubbabel, i. e. *stranger in Babylon*, who was the grandson of Jehoiachin, and consequently heir of the royal house of David. He is, therefore, with great propriety termed the "Prince of the Captivity." In the

prophecy Zechariah ch. 4. 7. he is to be considered as an eminent type of Christ.

What typical meaning may be attached to the restoration of the sacred vessels? N. B. "Though God's ordinances, like the vessels of the sanctuary, may be corrupted and profaned by the New Testament Babylon, they shall in due time be restored to their primitive use and intention, for not one jot or tittle of divine institution shall fall to the ground."—HENRY.

CHAPTER II.

Name some of the principal persons or fathers who went up with Zerubbabel. N. B. "The children of the province" doubtless means those who are afterwards called "the people of Israel," as Judea, from being an independent and illustrious kingdom had now by its sins become reduced to a poor tributary province.

What was the office of Jeshua or Joshua? Hag. 1. 1. Zech. 3. 1. N. B. This is not the same person with him mentioned ch. 3. 9.

What was the sum total of the congregation that returned, exclusive of the servants? v. 64.

How many were the children of Adonikam, v. 13, and what passage of the Revelations is supposed to allude to his name and number? Rev. 13. 18. N. B. Adonikam signifies

high or self-exalting lord, and when this is compared with the character given by the Apostle, 2 Thess. 2. 4. of the Antichristian Beast, the coincidence, if not designed, will appear truly surprising. It should be born in mind that *name* in the passage in Rev. as well as in almost every part of the scriptures implies *nature* or *character*, as well as the appellation by which one is known.

Does the enumeration given in this catalogue agree with that of Nehemiah? Neh. 7. 66, 67. N. B. There are some variations in the details which are not easily reconciled, though not sufficient to impeach the general credibility of either history.

What singular coincidence is to be noted in verses 7 and 31?

How many were there of the children of Bethlehem, where the Savior was to be born, and what prophecy corresponds with this? Mic. 5. 2.

How many priests went to Jerusalem on this occasion? v. 36—39.

Were there any that could not prove themselves to be of the seed of Israel? v. 59, 60.

By what means had some of the line of Aaron lost the evidence of their descent, and what was accordingly done with them? v. 61, 62.

Who was the Tirshatha, and what did he say to them? N. B. This was a title of office equivalent to *governor*, and is here applied to Zerubbabel as it was afterwards to Nehemiah. Neh. 7. 65.

What did they do after arriving at Jerusalem?
 What was the amount of their contributions?

Is it to be inferred from their ability in this respect that they were not reduced to abject slavery during the captivity, but had liberty to trade and acquire property.

Would it seem that the Jews from time immemorial have been a money-making people?
 Did they all settle in Jerusalem?

CHAPTER III.

How long after their arrival before they all met together, and what work did the leading men cause to be immediately undertaken?

Should we in all our concerns, however urgent, take time to begin with God?

What cause more especially prompted them in this manner to secure the divine favor and protection? v. 4.

Should the apprehension of danger always stir us up to our duty?

Of what other solemnities did they then commence the regular observance?

From what neighboring people did they receive assistance, and on what conditions?

How long after their arrival in Jerusalem before they laid the foundations of the Lord's house, and with what ceremonies was this done?

What prophecy was accomplished in this? Jer. 33. 10, 11.

What different emotions were excited among the people on this occasion?

Did the sorrow of some seem to indicate that they undervalued their present mercies? Hag. 2. 3.

What remarkable promise was now given for their encouragement, and how was it fulfilled? Hag. 2. 9.

CHAPTER IV.

What people proffered their services as partners to Benjamin and Judah in rebuilding the Temple, and what answer was given them? v. 1—3.

Is there any reason to think their intentions were either pious or friendly?

Does this strikingly represent the pretensions of false teachers, and the manner in which they should be treated by the true followers of Christ?

Ought we to have christian fellowship with those who deny the fundamental doctrines of religion, or who deny that there *are* any fundamental, however specious or flattering their professions?

What effect had this prompt refusal on these adversaries? v. 4—6.

Who seem to have instigated, and who to have written this letter? v. 7—10.

What was the purport of it?

Is this letter pervaded by a malice and subtlety that savors of the wicked one, “the accuser of the brethren?”

What is the old slander brought against them, the one which persecutors have always harped upon? Acts 24. 5.

What answer did the king return to their letter?
v. 17—22.

How did the enemy improve their advantage, and what effect had it on the progress of the work? Is it not probable that the zeal of the builders themselves had somewhat flagged? Hag. 1. 1—9.

CHAPTER V.

What distinguished prophets now arose to excite and encourage the people to resume the work which they had suspended?

Is it important that their prophecies should be read in connection with this history?

What change of governors was made by the new king Darius, and what reason have we to think better of them than of their predecessors? v. 3—5. N. B. As Ezra, the historian, was not at this time at Jerusalem and therefore could not properly be included in the *we* (v. 4.) it is supposed that these are the words of the governors of Samaria which are afterwards given (v. 9, 10.) and that the writer designing at first to abridge the letter, or give an extract from it, determined on a second thought to insert the whole, which he has done, and therefore breaks off abruptly in the 4th verse.

Recite the substance of the epistle which these men transmitted to Darius v. 6—17.

How does it compare with the one contained in the foregoing chapter in point of truth and fairness?

Is it one great reason why God's people are persecuted, that they are misrepresented?

What evidence does the letter afford that Sheshbazzar and Zerubbabel are the same person? v. 16.

CHAPTER VI.

What did Darius do in compliance with the request of the letter, and what was the result? v. 1—5.

Would it not have saved those pious Jews a great deal of trouble if they had had the precaution to take a copy of the decree when it was first issued?

Is it most prudent that in our dealings with mankind we should make every thing secure by written instruments?

What command was herewith given to the governor, and what additional decree did the king issue?

Did he give evidence of having some knowledge of the true God, and of the value of his favor?

What penalties and imprecations were attached to the decree?

Is this decree an exemplification of the way in which “the earth helps the woman?” Rev. 12. 16.

What was the effect of Darius’ decree both upon the governor’s party, and upon the Jews? v. 13, 14.

Ought the gospel-prophets, or expounders of the scriptures, and other christians, to have each their appropriate sphere, in the great work of evangelizing the world? N. B. It may be seriously questioned whether at the present day there is altogether a wise distribution of Christian effort in the churches—whether pastors and teachers are not so generally enlisted in the secular departments of action, as to be unduly withdrawn from the devout study of the word, in its inexhaustible riches, and from the application of its truths to their people. We believe the rearing of the gospel-temple

ought to be conducted very much on the plan that we are now considering.

At what time was the house finished? N. B. Chronologists have made it very apparent that this decree of Darius was published in Judea just seventy years after the destruction of the Temple by the Chaldeans.

Have we any intimation that the Jews during this period kept annual fasts on account of the ruin of the city and temple? Zech. 7. 1—7.

With what emotions was the house dedicated, who officiated, and what solemnities were observed on the occasion? v. 16—18.

At what time did they celebrate the passover, and with what careful preparations beforehand?

Does the benefit of divine ordinances depend greatly upon the frame of mind in which we approach them?

Were there any proselytes from the surrounding nations who united with them in this festival? v. 21.

How long did they keep the feast of unleavened bread?

To what source did they attribute all their mercies? Prov. 21. 1.

CHAPTER VII.

In whose reign did Ezra with a considerable company come up to Jerusalem? N. B. This was seventy-nine years after the decree of Cyrus, and fifty-nine after the finishing of the Temple as related in the preceding chapter. The Artaxerxes here mentioned is pretty clearly proved by learned historians to be the same with Ahasuerus who married Esther.

From whom was Ezra descended?

What other account have we of this Seraiah? 2 Kings 25. 18—21. N. B. As his death occurred upwards of one hundred and thirty years before this, it is probable that Ezra was his *grandson* instead of his *son*, and consequently the brother of Joshua the High Priest, 1 Chron. 5. 14, 14. Grand sons are frequently called sons in the Scriptures.

What was Ezra's character? v. 6. 10.

In what sense is the word "scribe" to be understood both here and elsewhere? N. B. Not so much a *copyer* or *transcriber* of the law, as a *skilful expounder* of it; for we find those who are at one time called "scribes" in the New Testament, elsewhere called "lawyers," i. e. teachers of the law. Even gospel-ministers are termed "scribes well instructed unto the kingdom of heaven." In addition to being conversant with all points of the law, Ezra has the honor of having settled the canon of scripture extant in his day and delivered it down in its present perfect condition to the church in after ages, and by his invaluable labors in this respect his reputation among the Jews is next to that of Moses, and no lover of the Bible can fail greatly to reverence his memory to the end of time.

How long was he employed in his journey?

From whom did he receive a commission, and what was the purport of it? v. 13—26.

Is this a most noble document to have emanated from a heathen king?

Who is supposed to have been instrumental in procuring it? N. B. It is conjectured that this, as well as Nehemiah's subsequent commission, were obtained by the agency of Esther, the great patroness of her people.

- How does Ezra give utterance to the pious sentiments of his heart on this occasion ?
- Are occasional devout ejaculations both in conversation and our writings very proper when sincere and unaffected ?

CHAPTER VIII.

- Of what rank and standing were those who were persuaded to accompany Ezra ?
- Where did he gather the company together, and what deficiency did he find in it ?
- What measures did he take to obtain a supply, and with what success ? v. 26--20.
- What step did they take at the river Ahava to secure the divine guidance ?
- Is this a good precedent for the pious in the commencement of arduous or important journies ? Phil. 4. 6.
- Why had he not obtained a military guard from the king ?
- Is any argument to be drawn from this circumstance against the prudent use of *means* in ordinary cases ?
- Were they blessed in the performance of this duty ?
- What office was entrusted to a select number of Priests, and what special charge accompanied it ?
- What is said of the remainder of the journey, and of their doings after they arrived at Jerusalem ?

CHAPTER IX.

- What melancholy information was given to Ezra by the princes, and how was he affected by it ? v. 1—3.

Whose sin was peculiarly aggravated in this affair? Lev. 21. 7—15. Mal. 2. 7, 8.

Who gathered themselves to Ezra, and by what tokens did he express his unspeakable grief?

Is this a specimen of the manner in which the godly ought ever to be affected in view of great public transgressions?

What did he do at the time of the evening sacrifice?

What are the principal sins acknowledged in this prayer, and what considerations are cited as heightening the guilt of them?

Does it appear from this prayer that we are not to confine our confessions to our own transgressions, but to extend them to those of our fathers and our brethren?

Are those to be found fault with who go back in their humiliation as far as to the first sin of Adam himself?

CHAPTER X.

What was the effect of Ezra's deep affliction for the sins of his people, and what acknowledgments were made to him?

Is there any evidence that Shecaniah was himself implicated in this public guilt? N. B. He is not mentioned among the delinquents.

What did he then propose towards a reformation and how did Ezra receive his counsel? v. 3—5.

Whither did Ezra go from this place of meeting, and how does it appear that his depression still continued?

How did they prosecute the begun work of reformation? v. 7, 8.

What is said of the circumstances of their general meeting in the ninth month? v. 9.

- What address did Ezra make to them, and how did they answer him? v. 10—13.
- Of whom did they propose that this bench of Judges should consist, and who were to preside over it? v. 14, 15.
- Was the readiness of the people to enter into the reformation very remarkable? N. B. "It is likely those princes who informed Ezra of this enormous practice had endeavored to reform them, but could not, because they were opposed by as great men as themselves. But we must not cast away all hope though we cannot presently reform men's lives: the time may come when it may be done." PATRICK.
- Who were first to confess and forsake their sin, and to atone for it?
- Had any of the one hundred and thirteen here mentioned had children by these heathen wives, and what was done with them? v. 4. N. B. As there is no express mention of the children being put away with their mothers, and as the divine injunctions, when justice does not forbid, generally lean to the side of mercy, we may charitably hope they were retained among the children of God. Perhaps the Apostle alludes to this 1 Cor. 7. 14.
- Did this inveterate evil again creep in among the people not many years after? Neh. 13. 23. Mal. 2. 11.
- How long after this did Ezra still continue at Jerusalem? N. B. Twelve years; which he probably occupied in instructing the people, promoting religion, and settling the ecclesiastical state of his brethren.

NEHEMIAH.

From whom is this book entitled, and what evidence is there as to its authorship? ch. 1. 1.

N. B. His name signifies, *comfort of the Lord*.

At what time does it resume the history of the returned Jews, and how far does it carry it down? N. B. The date of its commencement, according to Prideaux, is about one year after the close of Ezra's history, and it extends onward through a period of 36 years, terminating precisely at the same point with the expiration of the first seven of Daniel's seventy weeks—during which “the street was to be built again, and the wall even in troublous times.” Dan. 9. 25.

What are its general contents? N. B. The building and finishing of the wall in spite of the opposition they met with—the reading of the laws in a public assembly—the people's renewal of their ancient engagements—the resettling of the city—and the reformation of abuses.

CHAPTER I.

In whose reign and court did Nehemiah live, and what was his office? ch. 2. 1. This Artaxerxes was the same person who gave to Ezra the excellent commission recited in that book ch. 7.

What melancholy information did he receive from his brother and how was he affected by it? v. 2--4.

What confessions and petitions are embraced in this prayer? v. 5--11.

What ancient promise did he plead? Deut. 30. 4.

What is ever the first duty of those who are projecting designs of public utility?

Are those whom God has raised to high and comfortable stations in the world still bound to "remember the afflictions of Joseph?" 1 Cor. 12. 26.

CHAPTER II.

Relate the circumstances of his interview with the king? v. 1—6.

Who is supposed to have been the queen that sat at this time by the king's side?

What letters did he ask of the king, and were they granted?

To whom did he deliver his letters on his arrival, and who were exceedingly disaffected at his coming?

What method did he take to acquaint himself with the real condition of the city and how did he find it? v. 11—16.

How did he then exhort and encourage his brethren to proceed with the work, and with what success?

How did their enemies represent their efforts, and what reply was made to them?

CHAPTER IV.

What contemptuous reflections were cast upon the builders by their enemies?

What was Nehemiah's humble and devout address to God on this occasion?

Was this prayer dictated by a spirit of personal resentment, or was it prophetic, and declaratory of the divine judgments against men who gave evidence of being judicially hardened?

- Are many or most of the imprecations of David's Psalms to be interpreted on the same principle?
- What does the Psalmist say of the effect of a good man's blessing and cursing? Ps. 37. 22.
- Had these malicious reproaches any effect upon those employed in the work? v. 6.
- Did the rage of these men increase with the progress of the work, and to what did it finally excite them?
- Was this a real and criminal conspiracy against the government and authority of the king?
- Have the true followers of Christ more trouble to apprehend from those who have a nominal carnal religion than from any other source?
- What precautions were taken to withstand them?
- What was Judah's desponding complaint, and what the enemy's subtle design?
- How did Nehemiah receive information of their plans, and what did he do to frustrate them?
- What prudent arrangements did he make that his men might be always in a posture of defence? v. 16—21.
- What did he require of those that lived without the city, and what proof is given of the vigilance of the whole people?

CHAPTER V.

- What general complaint now arose from within to interrupt the harmony of their proceedings? v. 1—5.
- What law of Moses was violated in this instance? Ex. 22. 25.
- How was Nehemiah affected by their statements, and what did he say to the nobles and rulers? v. 6—11.

How did it appear that his remonstrance had the desired effect, and what farther did he do on the occasion? v. 12, 13.

Ought professors to be extremely cautious of bringing a reproach upon religion by means of any thing connected with their pecuniary transactions?

What does Nehemiah say as to his own economical habits, and how does he contrast his conduct with that of his predecessors?

Was this done in a boasting spirit? 2 Cor. 11. 7—9.

CHAPTER VI

What stratagem did Sanballat and his party devise to bring Nehemiah into a snare, and how was it baffled? v. 1—3.

How many times did they repeat the attempt, and to what did they then resort?

Did Sanballat send this notice of a pretended current report under a shew of friendship?

What was Nehemiah's answer to this? v. 8, 9.

What was their next cunning, but unavailing plot, as related by Nehemiah? v. 10—14.

What was Shemaiah's design in shutting himself up? N. B. Either to pretend that he was seeking retirement for prayer and meditation under the apprehensions of danger, or in this way to give Nehemiah a sign of what he also ought to do if he would consult his safety.

Are the people of God in special danger from temptations when they come under color of religion and devotion?

What was the main consideration that led him to decline seeking safety in that manner? v. 11.

Does it become us, when solicited to sin, to remember what characters we sustain, and what professions we have made?

Ought we to be willing to lose our lives rather than desert the known path of duty, or do a dishonorable thing?

How long before the wall was finished, and what was the effect of it upon their adversaries?

What treacherous correspondence was carried on by some of the nobles of Judah, to the great mortification of Nehemiah? v. 17—19.

Are there apt to be some in the church, in all ages, who are secretly in league with the enemy?

CHAPTER VII.

Having furnished the city with walls and gates, what was Nehemiah's next step? v. 1—3.

What circumstance rendered a strict watch more necessary? v. 4.

What other useful measure was suggested to Nehemiah? N. B. The design of this searching into the genealogy of the families was to ascertain who had formerly had their settlement in Jerusalem, that he might bring them back, or at least a tenth part of the people, to re-inhabit the city.

What donations were made to the sacred treasury?

CHAPTER VIII.

At what time and place did the people assemble themselves together, and what precept had they an eye to in this affair? Lev. 23. 23—25.

Who took the lead in improving the occasion for the instruction of the people? N. B. "Some conjecture that Ezra had been at Babylon during the preceding events in which his name is not mentioned; and that he had lately returned; but perhaps he had been privately occupied in his own line for the good of the people, and was well satisfied to leave public affairs entirely to Nehemiah." SCOTT.

Were the children also present, and what may we infer from this as to the duty of parents?

How long was the reading continued, and is this to be considered as a rule for us at present?

What arrangements were made for the convenience of Ezra and his associates on this occasion?

Was the bringing forth of the sacred volume attended with peculiar solemnity?

What other passage has a degree of similarity to this? Rev. 5. 9.

What services were performed preparatory to the reading, and how did they make provision that all the immense congregation might be able to hear?

What did they do besides merely reading the law? N. B. This "giving the sense" is supposed to be rather *expounding*, than *translating*, the selected portions of the law.

Ought the *exposition of the Scriptures* ever to be esteemed an important part of public worship?

How were the people affected on hearing the words of the law, and what charges did Nehemiah and Ezra give them? N. B. In contrast with this "sending portions" by reason of what they had now learned with joy from the word of God, we find those who (Rev. 11. 10.) slew the "two witnesses," i. e. suppressed the

light of the Scriptures, the two witnessing Testaments, together with that line of faithful pastors and teachers, whose testimony corresponded with them, rejoicing over their dead bodies, making merry, and sending gifts one to another. So different is the Spirit of Christ, from that of Antichrist! The one glorying in the light of divine truth, the other rejoicing in its extinction!

What occurred on the second day, and to what did it lead? v. 13—18.

Do we learn from prophecy that this is typical of something which will occur in the period of the latter-day glory? Zech. 14. 16—19.

Is the long previous disuse of any divine ordinance a sufficient reason for neglecting to restore the observance of it!

CHAPTER IX.

What other religious assembly was held by the people, and how long after the first?

What previous preparation had they made for the profitable observance of the fast?

Will our fasting and prayers be unavailing without the relinquishment of known sins?

What were the services of the occasion?

Does the prayer uttered on this occasion contain a compend of the history of the nation of Israel?

Is it proper for us in prayer to set the mercies of God as forcibly in contrast with our own unworthiness as possible?

What resolution did they come to in consideration of the divine goodness and of their own sins?

CHAPTER X.

Did the whole congregation put their seals to this covenant, or only the chief men and rulers in the name of the rest?

What is said of the remainder of the common people, and of the proselytes? v. 28.

What were the prominent articles in this covenant? v. 30, 31.

What did they engage to do for keeping up the temple-service? v. 32, 33.

How did they determine to provide wood for the altar?

What other requisitions of the law did they now resolve, by solemn covenant, to comply with?

Were they required literally to bring or devote their first-born children, cattle, &c. or merely the redemption-price prescribed in the law? Ex. 13. 12, 15.

Are the people complained of by one of the prophets for having neglected to pay their tithes, and what is their sin called? Mal. 3. 8, 9.

CHAPTER XI, XII.

What measures did they take for re-peopling Jerusalem?

Which of the tribes furnished the largest quota of new inhabitants, and why? v. 4—8.

Who were sought for at the dedication of the wall, and how were they previously prepared for the service? v. 26—30. N. B. This dedication included a solemn consecration of the city to the honor of God, and to his gracious protection.

What were the ceremonies of the dedication? v. 31—43.

What new measures did they take for the maintenance of their ministers?

What is meant by the porters "keeping the ward of purification?" N. B. *Ward* here signifies *charge*; and the words imply that they were vigilant in keeping the precincts of the Temple pure, by not permitting any thing ceremonially unclean to enter.

CHAPTER XIII.

What did they find on a new occasion of reading the law, and what was the consequence? v. 1—3.

Where is this precept recorded and what was the reason of it? Deut. 23. 3—5. N. B. As this whole history of the return of the Jews from captivity, of their rebuilding the Temple, and restoring their ancient ritual, is doubtless typical of the glorious reformation that is to take place in the last ages of the world, this circumstance of separating the mixed multitude clearly points to the strictness which will then be exercised in maintaining a pure communion, and excluding all such from church fellowship as do not give evidence of belonging to the spiritual Israel. See Ezek. 44. 4—14.

What gross abomination had one of the chief men been guilty of, and how was the evil corrected? v. 4—9.

Where was Nehemiah at the time this impiety took place?

What other abuse had crept in among the people, and how did he proceed in effecting a reform? v. 10—13.

What prophet flourished about this time, who repeatedly refers to these abuses? Mal. 1. 9—14. and 3. 7—12.

Is the withholding maintenance from teachers of religion one of the surest methods of undermining its interests?

What instances of the profanation of the Sabbath did Nehemiah witness, and with whom and in what language did he expostulate? v. 15—18.

What did he do to prevent this enormity, and how did he supplicate the divine favor? v. 15—18.

Did he deem his good works as deserving a reward?

Is not the due observance of the holy Sabbath one of the last steps of reformation which will probably be effected in the Christian world?

What is the last instance recorded of the exercise of authority by Nehemiah, and upon whom especially was this act of discipline administered? N. B. The smiting and plucking off the hair here mentioned was not probably done by Nehemiah personally, but merely by his orders.

ESTHER.

From whom does this book take its name, and why?

Who is supposed to have been the writer of it? ch. 9. 20.

By what remarkable peculiarity is it distinguished? N. B. It does not once contain the name of God in any of his distinguishing titles. This omission was probably designed, and the wonderful nature and results of the facts recorded were left to speak for themselves, and

proclaim the doctrine of a special Providence in the most effectual manner.

How long a period of time is the history supposed to cover? N. B. Not far from fifteen years.

How long before Christ does the history take its date? N. B. About B. C. 460.

What are its general contents? N. B. The circumstances to which it was owing that Esther became queen—the deadly hatred of Haman against Mordecai, and his plot against the whole nation of the Jews—the utter defeat of this plot by the Providence of God—and the means taken to perpetuate the remembrance of it.

CHAPTER I.

In whose reign did the events here recorded take place, and what is said of the extent of his kingdom? N. B. This Ahasuerus is made out by the best historians to be identical with the Artaxerxes mentioned in the two former books, and Ezra gives an intimation of the vastness of his dominion by calling him “king of kings.”

What was the metropolis of the Persian empire at this time?

What great festivity took place in the third year of his reign, how long did it last, and what was the motive of it? v. 3, 4.

Is it to be supposed that he feasted the same persons every day, or numerous parties of grantees in rotation?

For whom was the second shorter feast intended? v. 5.

Did he in this go on the principle which our Lord commands? Luke 14. 11—14.

What is said of the splendor of the decorations? v. 6.

How was the wine served up and what was the rule of their drinking?

What is to be thought of the practice of urging, and, as it were, forcing men to drink, and to pledge one another in full cups? Hab. 2. 15.

May this regulation of a heathen prince shame some who are called Christians?

What other arrangements about the feast tended to preserve sobriety and decorum?

How did this differ from Belshazzar's feast? Dan. 5. 2.

What occurrence, that ended unhappily, took place on the seventh day? v. 10—12.

Is it to be wondered at that a modest woman should be exceedingly averse to obeying such a command?

Would it not however have been better on the whole that she had complied? Eph. 5. 22. 24.

How was the king affected by her refusal, and what was his first step in the way of punishing the offence?

What was the counsel which Memucan gave his prince, and the reason of it? v. 15—20.

How did the king approve this advice, and what did he do to carry it into execution?

What was the design of recording this story in this place? N. B. "To show how way was made for Esther to the crown in order to her being instrumental to defeat Haman's plot, and this long before the plot was laid, that we may observe and admire the foresight and riches of Providence." HENRY.

CHAPTER II.

Did the king's affection for Vashti appear to revive after his anger was cooled, and what prevented him from restoring her? N. B. The laws of the Medes and Persians were unchangeable.

What course was proposed in order to provide the king with another wife, and how did he approve of it? v. 2. 4.

What distinguished Jew was at this time resident in the court of Persia, and what is said of him? v. 5, 6.

What near relation had fallen under his protection, and what is said of her?

How was she brought into notice, and what charge did her uncle give her? N. B. It is not to be supposed that Mordecai voluntarily proposed his niece as a candidate for the king's favor, as this was contrary to the laws of Moses, (Deut. 7. 3.) but that she was taken by virtue of the royal edict without either Mordecai's consent or her own being asked.

How did Mordecai still evince his parental solicitude for her, and did she continue to shew the same respect to him as ever? v. 20.

How did she stand in the affections of the king and how did he honor her?

How did he celebrate her coronation?

From what expression do we infer that Mordecai was preferred to some office about the palace?

What circumstance occurred that gave Mordecai an opportunity of saving the king's life, and how was the memory of the fact preserved?

CHAPTER III.

Whom did the king afterwards advance to a high station, and what is said of the general deference paid to him? N. B. As Haman was an Amalekite, a nation whom the Israelites were commanded to extirpate, it is not unlikely that Mordecai's refusal to do obeisance to him was owing partly to this circumstance; and partly to the fact that the reverence required came too near to worship and adoration to be paid to a mortal.

What was said to him by his friends, and what was done when these remonstrances had no effect?

Are there usually those about the persons of the great who will readily stoop to any compliance in order to stand well in their favor?

Will it do for a Christian to adopt such a time-serving policy?

How did Mordecai's inflexible resolution operate upon Haman, and what revenge did he meditate?

Does the ancient enmity of the Amalekites against Israel appear to have revived in his breast?

What is said of the lots being cast before Haman, and what was the design of this? N. B. It seems he had formed the design of cutting off the nation of the Jews, and he cast lots, or had his soothsayers to do it, in order to find out the most favorable day for the execution of the project. As Providence would have it, the propitious day was one which would not arrive till after the expiration of a whole year: this long interval gave time for Mordecai to acquaint Esther with the plot, and for

her to intercede with the king! So true is it "that the lot is cast into the lap; but the whole disposing thereof is of the Lord."

How did he broach the matter to the king, and with what success? v. 8—11.

What measures were then taken to have the decree published, and what was the purport of it?

How did the king and his favorite entertain themselves at this crisis, and how was the city affected?

CHAPTER IV.

How were Mordecai, and the Jews in the provinces affected by this event? v. 1—3.

Did Mordecai, by this his public grief, openly espouse the cause of his brethren?

Have good men in all ages, especially in times of trouble, made much use of fasting?

What did Esther do before knowing precisely the cause of Mordecai's grief, what messenger did she send to him, and what did she learn from him? v. 4—9.

What word did she send back to Mordecai, and what was his reply? v. 10—14.

Did his words indicate a strong faith that Providence would interpose in some way for their deliverance?

Does it become us to ascertain as far as possible for what special design God has placed us in particular stations, as he had Esther, and how we may best serve him in them?

What directions did the pious and noble-hearted woman then give to Mordecai?

Is it easy to admire her conduct sufficiently on this occasion?

To what class of persons does her resolution furnish a model?

Is it highly important that convinced sinners should have such view of a sin-avenging God, as will lead them to come before him and seek his favor, and cast themselves upon his mercy, with a trembling uncertainty as to the issue?

CHAPTER V.

What did Esther do on the third day, and what was the result of this step? v. 1, 2.

What conversation ensued, and what was the issue?

What enquiry and what promise did the king renew to her at the banquet, and what was her request?

What other instance have we shewing that this kind of promise was a proverbial expression, intimating that almost nothing would be denied? Mark 6. 23.

With what sentiments did Haman retire from the feast and return home, and what counsel did he take with his wife? v. 9—14.

Did the circumstance shew how small a matter is sufficient to poison the happiness of a proud worldly man?

CHAPTER VI.

What occurred to the king the ensuing night, and what did it lead to?

Was all this owing to the secret counsel of the Most High, notwithstanding the king acted with perfect freedom?

What early visitor waited upon the king, and for what purpose?

What conversation ensued, and what was Haman, to his unspeakable mortification, commanded to do ?

Are self-flatterers usually self-deceivers ?

Was the order performed accordingly, and with what effect upon the parties respectively ?

What occurred at Haman's house after returning ?

CHAPTER VII.

What occurred again at the banquet ?

As the affair eventuated, was there a remarkable Providence in Esther's delaying her petition till the second day ?

What did she mean by saying that the enemy could not countervail the king's damage ? N. B. She intimated by this that the injury which the king's revenue would sustain by destroying the Jews would be so great, that Haman's ten thousand talents would not be sufficient to compensate the loss ; so that the step would be not only cruel, but impolitic.

What was the king's answer, and what ensued ?

Was this the first intimation that Haman probably had of Esther's being a Jewess, and did it tend to confirm his fears ?

What was the effect of this information upon Ahasuerus, and in what circumstances did he find Haman upon his return ?

What was done with him on the spot, and to what ignominious death was he doomed ?

What words of the Psalmist are strikingly exemplified in his fate ? Ps. 7. 15, 16.

CHAPTER VIII.

- What became of Haman's house, and what declaration of holy writ is verified by the circumstance? Job 27. 16, 17.
- How was Mordecai honored on this occasion?
- What farther plea did Esther make, how was she emboldened at the commencement, and what was the sequel?
- Did she carefully abstain from saying any thing to reflect upon the king himself in regard to the bloody edict?
- What was the king's reply to Esther and to Mordecai, and what was the reason of his not doing the thing himself? Dan. 6. 15.
- Was not this feature in the Persian constitution highly absurd and preposterous?
- How long after the framing of Haman's decree before Mordecai's went forth? N. B. More than two months, so that the people had full time to survey the prospect of their sufferings, and piously to prepare for them.
- What was the purport of this commission or warrant?
- What provision was made to have it speedily and extensively published throughout the provinces?
- Did this necessary civil war shew the folly of "those unrepealable laws?"
- In what style did Mordecai go forth from the presence of the king, and what was the effect of the happy tidings upon the Jews?
- What impressions did the event of this deliverance produce upon "the people of the land," and what were they led to do?

CHAPTER IX--X.

What is said to have occurred when the eventful day arrived, and what circumstances helped forward their success ?

How many were destroyed in Shushan, and what was the fate of Haman's family ?

Did they take any spoil, or is there any intimation that they injured any individual who was not found in arms against them ?

What did the king say to Esther, and what further request did she make which was granted ?

Was this prompted by a vindictive spirit ? N. B. She had probably been informed that numbers of Haman's party yet survived, and meditated another attack the next day. It was important therefore to the safety of her own people and of the state, that this faction should be crushed.

Are God's people required, when clearly acting under his commission, to be thorough even in the work of judgment ?

How many fell in Shushan, on the second day, and how was the work carried on in the provinces ?

Is there any evidence that a single Jew perished throughout the whole empire in consequence of Haman's decree ?

When did they rest from this work of carnage, and how did they celebrate their deliverance ?

What inference do we draw from the 20th v. as to the authorship of this book ?

Is this feast of Purim still kept up among the Jews with its original design ? N. B. The day is still nominally observed, but is said to have degenerated into a season of riot and excess.

What is said in conclusion of the power of Ahasuerus and of the greatness of Mordecai?

Would the glory of this mighty Potentate have been in a great measure forgotten had it not been preserved in this humble but inspired history?

What is the grand moral lesson taught by the general scope of this narrative? Ps. 37. 12, 13.



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